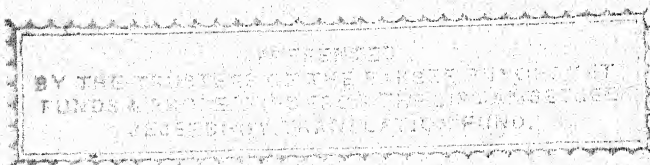


THE NYAISHES  
OR  
ZOROASTRIAN LITANIES



COLUMBIA UNIVERSITY  
INDO-IRANIAN SERIES

EDITED BY

A. V. WILLIAMS JACKSON

PROFESSOR OF INDO-IRANIAN LANGUAGES  
IN COLUMBIA UNIVERSITY

VOLUME VI

New York  
THE COLUMBIA UNIVERSITY PRESS  
1908

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# THE NYAISHES

OR

## ZOROASTRIAN LITANIES

AVESTAN TEXT  
WITH THE  
PAHLAVI, SANSKRIT, PERSIAN  
AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED

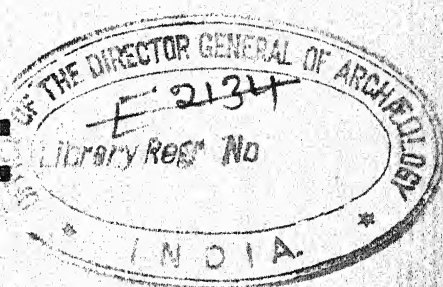
WITH NOTES

BY

35911

MANECKJI NUSSERVANJI DHALLA, A.M., PH.D.

KHORDAH AVESTA, PART I



New York  
THE COLUMBIA UNIVERSITY PRESS

1908

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TO  
KHARSHEDJI RUSTAMJI CAMA  
PARSI PIONEER OF ZOROASTRIAN STUDIES  
IN INDIA.

### PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

## PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *aēdrapai*; and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,  
May 25, 1908.

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## INTRODUCTION

**The Nyaishes.** The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

**Scope and Arrangement.** In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.



**Materials Used for Avestan and Sanskrit.** I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

**Materials Used.** In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

**Manuscript Material for Pahlavi.** The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

**Mulla Firuz Library, Bombay**

Mf<sub>1</sub> Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.

Mf<sub>2</sub> Without colophon. Beautiful Iranian script. Very correct. Not modern.

Mf<sub>3</sub> No colophon. Modern. Carelessly written.

## Manekji Rustamji Unwala

- U<sub>1</sub> Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month A. Y. 1162. Carefully written. With interlinear Persian glosses.
- U<sub>2</sub> Without colophon. Carefully written.
- U<sub>3</sub> Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.
- U<sub>4</sub> Written by Dastur Rustamji Noshervanji. Most closely akin to F<sub>2</sub>. Probably copied from it.

## Darab Peshotan Sanjana

- D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

## Kaikhusru Jamaspji

- K Without colophon. Hastily written, but correct. Often differing in construction from others.

## Columbia University Library, New York

- F<sub>2</sub> Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusru Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gush-tasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

## Behramgore Tehmuras Anklesaria

- B Verbatim copy of F<sub>2</sub>. According to Mr. Behramgore, it was copied by Mobed Khudabax Farrudabad about thirty years ago.

## East India Office Library, London

- L<sub>12</sub> Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883.

Edalji Keresaspji Antia

- A Without colophon. Akin to U<sub>2</sub>. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

- M<sub>1</sub> Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (=1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.
- M<sub>2</sub> Without colophon. Akin to U<sub>2</sub>.
- M<sub>3</sub> Without colophon. Akin to U<sub>2</sub>.

Mehrji Rana Library, Navsari

- Mr<sub>1</sub> Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U<sub>2</sub>. It has an interlinear Persian version. Good.
- Mr<sub>2</sub> Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

**Other Manuscript Material.** Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

- J<sub>15</sub> This manuscript gives the version of the Khurshed Nyaish.
- J<sub>58</sub> This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

University Library, Copenhagen

- K<sub>18</sub> This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M<sub>6</sub> This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P<sub>14</sub> This contains all the Nyaishes.

**Lithographed Pahlavi Text.** In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

**Persian Manuscript.** My Persian text is based on L<sub>25</sub>, used also by Darmesteter in *Études Iranienmes*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr<sub>1,2</sub>. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

**Gujarati Version.** The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāes tathā Iast māenī sāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

**Method Adopted in Transliterating Pahlavi.** The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

**Difficulties of the Iranian Translators.** It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is



particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

**Value of the Traditional Versions.** By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thorough-going linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the *Nyaishes* are the following: *paṭā-xā-stāti-*, *zaranumant-sūra-* (Ny. 1. 8), *tāščā tāščā* (Ny. 1. 16), *gao.čīdra-*, *paiti.diti-* (Ny. 3. 1), *xādrō.nahi-* (Ny. 3. 10), *hu.berati-*, *uštā.berati-*, *vantā.berati-* (Ny. 5. 13), *āzō.bag-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jarāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrašāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

**Parts of the Avesta in which the Commentators are More Free with their Glosses.** The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require



long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

**Neryosangh's Original.** More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

**Neryosangh's Style.** From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasraṃ Īajdānām*, *yah amarah*, *ataeva*, *vṛṣṭiḥ ārādhaye*, *yebhyaḥ ayam*, *nirmita asti*,

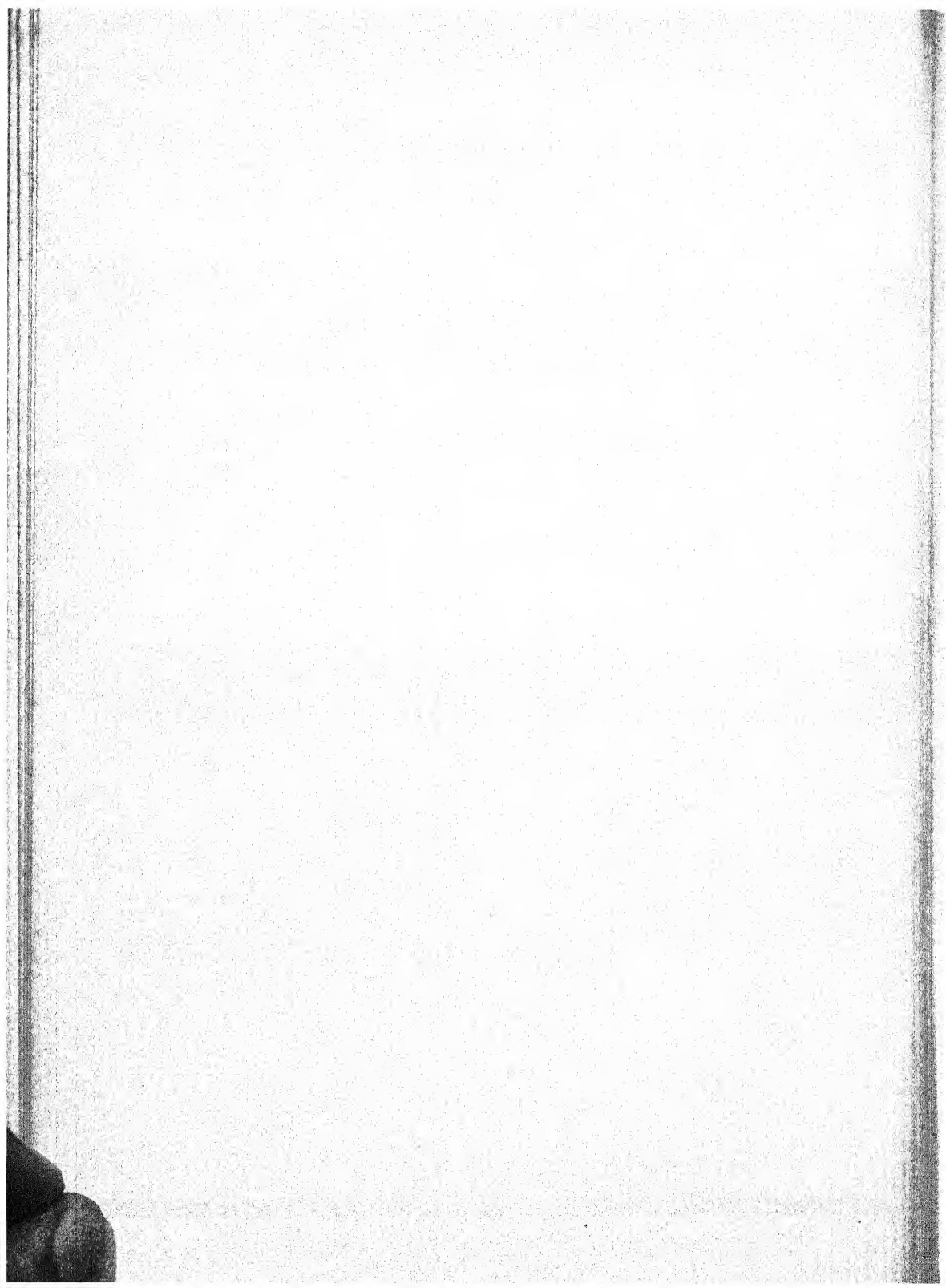
*navastriākṛtin*, *pravr̥t̥tiḥ Candrasūryayoh*. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

**Plan Adopted in the Notes.** As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

**Value of the Present Work for the Parsis.** The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

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## ABBREVIATIONS

abl.	= ablative.
acc.	= accusative.
adj.	= adjective.
adv.	= adverb.
Air. Wb.	= Altiranisches Wörterbuch (Bartholomae).
Ar.	= Arabic.
Av.	= Avesta.
Bd.	= Bundahishn.
cf.	= ( <i>confer</i> ), compare.
dat.	= dative.
dem.	= demonstrative.
Dk.	= Denkart.
du.	= dual.
ed.	= edition of, edited by.
Ét. Ir.	= Études Iraniennes (Darmesteter).
fem.	= feminine.
fut.	= future.
Fr. W.	= Fragment Westergaard.
gen.	= genitive.
GlrPh.	= Grundriss der Iranischen Philologie.
Guj.	= Gujarati.
i. e.	= ( <i>id est</i> ), that is.
ibid.	= ( <i>ibidem</i> ), in the same work.
inf.	= infinitive.
instr.	= instrumental.
JRAS.	= Journal of the Royal Asiatic Society.
LeZA.	= Le Zend-Avesta (Darmesteter).
lit.	= literally.
loc.	= locative.
masc.	= masculine.
Mod. Pers.	= Modern Persian.
MS.	= Manuscript.
Ner.	= Neryosangh.
neut.	= neuter.
nom.	= nominative.
Ny.	= Nyaish.
om.	= omit, omits.
op. cit.	= ( <i>opus citatum</i> ), the work previously cited.
Paz.	= Pazand.
Pers.	= Persian.
Phl.	= Pahlavi.
pl.	= plural.
pref.	= prefix.



pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= Sirozah.
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
(     )	= these parentheses indicate glosses that occur in the versions.
[     ]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[ . . . ]	= the dots in the square brackets show that the text is missing.

TEXT AND TRANSLATION



## THE NYAISHES

## I. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazdā. stāem zbāem dādār Hormazd i rayōmand i x<sup>a</sup>arahemand i harvisp āgāh i kardagār i x<sup>a</sup>adāwand q x<sup>a</sup>adāwand i pādīšāh bar hamā pādīšāh q i nagāhdār i xālik i maxlūk alvazak rōzi dahinda i kadir u kavī u kadīm i baxšāinda i baxšāišgar i mihirbq tvānā u dānā u pāk parwardagār. adil pādīšāh bēzavāl bāsat. Hormazd i x<sup>a</sup>adāe i awazūnī gurs x<sup>a</sup>arahe awazāyāt. X<sup>a</sup>aršēt i amarg i rayōmand i aurvand asp bē rasāt. zē hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan<sup>1</sup> šēm i Yazdān (aēy<sup>2</sup> min šēm i Yazdān pētīsār<sup>3</sup> vabidūnam). stāyišn<sup>4</sup> u asbāyišn vabidūnam<sup>5</sup> dātār Ōhrmazd rāyōmand gadōōmand<sup>6</sup> rā vispākās<sup>7</sup> (aēy<sup>8</sup> hamā<sup>9</sup> ākāsīh xavitūnēt<sup>10</sup>) kārkartār<sup>11</sup> martumān<sup>12</sup> madam<sup>13</sup> hamāk<sup>14</sup> x<sup>a</sup>atāyān<sup>15</sup> x<sup>a</sup>atā pātaxšāh<sup>16</sup> madam harvisp<sup>17</sup> pātaxšāhān<sup>18</sup> pās-pānīh<sup>19</sup> vabidūntak<sup>20</sup> pētāk<sup>21</sup> vabidūntak<sup>22</sup> hamāk<sup>23</sup> martum<sup>24</sup> u<sup>25</sup> tōrā<sup>26</sup> u<sup>27</sup> gōspand vāyandakān<sup>28</sup> rā mālō<sup>29</sup> rōzīk yehabūntak<sup>30</sup> tuvān<sup>31</sup> x<sup>a</sup>atā<sup>32</sup> kudrat<sup>33</sup> yaxsenunēt<sup>34</sup> valō<sup>35</sup> kavī<sup>36</sup> u<sup>37</sup> kadīm<sup>38</sup> xelkūntak<sup>39</sup> vinās hamā bandakān<sup>40</sup> ait u<sup>41</sup> baxšāiškar mīrbān<sup>42</sup> tuvān<sup>43</sup> u dānāk u pāk fravartār<sup>44</sup> nēwak<sup>45</sup> šahitāih<sup>46</sup> lā zuwāl<sup>47</sup> yehvūnt<sup>48</sup> Ōhrmazd<sup>49</sup> x<sup>a</sup>atā (x<sup>a</sup>atā<sup>50</sup> z gēhān awzūnīk<sup>51</sup> vabidūntak hamā mandavamihā rā) rawāiš u rōšnīh awzun yehvūnāt. X<sup>a</sup>aršēt<sup>52</sup> amark<sup>53</sup> rāyōmand<sup>54</sup> arvadasp<sup>55</sup> (ayāwārīh<sup>56</sup> lenō) yehamīnāt. min hamāk vinās . . . pavan patit havōm.*

## ZOROASTRIAN LITANIES

### 1. Khurshed<sup>1</sup> Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,  
PERSIAN, AND GUJARATI VERSIONS

O

**Avesta.** [The introductory passage does not occur in the Avestan text.]

O

**Pazand.** In the name of God. I praise<sup>1</sup> and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,<sup>2</sup> powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .<sup>3</sup> I repent.

O

**Pahlavi.** In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

**Sanskrit.** [. . .] *samastebhyaḥ pāpēbhyaḥ . . . paścātāptena asmi.*

O

**Persian.** *ba nām Izad. sitāyiš kunam u gīker kunam dādār Hormazd nūrmand u wēžah rā dānandah tamām asrār (az in jahān u az ān jahān ast) u kirdīgār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u pairvastah rūzī dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāyīgar mihrbān tavānā u dānā u pāk u parvarandah. 'adil pādīšāh bē zavāl bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamām gunāh . . . ba patit hastam.*

O

**Gujarati.** (šaru karūc) *Iajdānā nāmthū dadar Hormajd khāleš ane nūrmand tamām khabarno jānnār ane kāmno karnār sāhebono sāheb ane tamām pādśāho ūpar pādśāhā negāhā rākhnār khalakne pedā karnār ghañī rojīno āpnār kudratmand ane jorāvar ane kadīm ane bakhašnār bakhśāvnār ane meherbān śakto ane dānā ane pāk parvaraś karnār. (tehnī) ādel pādśāhū kāem che. Hormajd potānī mele pedā thāclo vardhīno karnār che tehenī tārif karū ane iād karū. ane bēmarag khāleš tej ghoḍāno khāvand Khurshednī bulandī ane nūr jīādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhtū . . . tobū karī pācho farū cheū.*

I

**Avesta.** *nəmasə tē Ahura Mazda vrišcīt parō anyāiš dāman. namō vō Aməša Spəntā vispe hvarə.hazaošā. aētať jīhāt Ahurəm Mazdəm aētať Aməšē Spəntē aētať ašaonəm Fravašiš aētať Vayən Darəyo.X\*adātəm.*

O

**Sanskrit.** [. . .] Of all sins . . . I am penitent.

O

**Persian.** In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

**Gujarati.** (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

**Avesta.** Homage unto Thee, O Ahura Mazda,<sup>1</sup> thrice<sup>2</sup> prior to other creatures.<sup>3</sup> Homage unto you, O Archangels, all of one accord<sup>4</sup> with the Sun. May this<sup>5</sup> [homage] seek its way so as to reach<sup>6</sup> unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits<sup>7</sup> of the righteous,<sup>8</sup> this unto Vayu,<sup>9</sup> that follows its Own Law for the Long Period.

## I

**Pahlavi.** *namāz*<sup>1</sup> *yedrūnam*<sup>2</sup> *ō Lak Ōhrmazd* 3 *bār levīn*<sup>3</sup> *min*<sup>4</sup> *hamāk*<sup>5</sup> *dāmān.* *namāz*<sup>6</sup> *ō*<sup>7</sup> *lakūm*<sup>8</sup> *Amahraspandān*<sup>9</sup> *harvisp*<sup>10</sup> *pavan hamkāmāk*<sup>11</sup> *u*<sup>12</sup> *hamdōšišn.*<sup>13</sup> *litamō*<sup>14</sup> *barā*<sup>15</sup> *yehamtūnēt*<sup>16</sup> *dātār*<sup>17</sup> *Ōhrmazd litamō*<sup>18</sup> *Amahraspandān*<sup>19</sup> *litamō*<sup>20</sup> *ahravān* *Fravahrān*<sup>21</sup> *litamō*<sup>22</sup> *Vāy i*<sup>23</sup> *Dēr X<sup>o</sup>atā*<sup>24</sup> (*ae*<sup>25</sup> *Rām Yazat*).

## I

**Sanskrit.** *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmaṇā ca) pūrvam anyāyāḥ sṛṣṭeḥ. namo yuṣmabhyam he Amisāspintāḥ sarve ekābhiṣāḥ (amisāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayaḥ Svāmināḥ). atra samprāpnotu Svāmi Mahājñānī atra Amarā Gurutarāḥ (saptamūrtayaḥ Svāmināḥ) atra muktātmanām Vṛddhayaḥ atra Rāmo Dirgham Rājā.*

## I

**Persian.** *namāz Turā ay Xudāi miḥ dānā sih āyina (ya'nī bah menūt u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfindān tamām yak murād dārandaḥ hastand (Amšā ya'nī amarg u spantā bah ma'nī buzurg haft šūrat dādār Hormazd rā). injā barasīd (ya'nī bayāyīd) dādār Hormazd injā Amšāsfindān (haft šūrat Xudāi) injā Farohar ašavān injā Rām Izad Dēr Xudāi.*

## I

**Gujarati.** *namūc Tune e Hormajd tarāṇ martabe tamām pedā-eśne (namū tehenī) agāñ. namūc tamo tamām ek morādñā rākhnār nekīñ cāhāñār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) aśo Faroharo ane e jago (pohoco) Rām Ijad Lambi Mudat lagīno Śāheb.*



## I

**Pahlavi.** I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

## I

**Sanskrit.** Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amiśāspintāh*), [who are] all of one will (*amiśāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

## I

**Persian.** Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amskā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

## I

**Gujarati.** I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *xšnaoθra Ahurahe Mazda . . . staomi ašəm.*

2

Pahlavi. *šnāyēnītārīh i Ōhrmazd . . . stāyēm ahrākīh.*

2

Sanskrit. *satkārāye Svāmināṁ Mahājñānīnāṁ . . . staomi punyam.*

2

Persian. *xušnūd gardānam Hormazd rā . . . sitāyiš kunam ašōi rā.*

2

Gujarati. *khuśhāl karūc Hormajdne . . . ane tārif karū rāstīm.*

3

Avesta. *frastuyē humatōibyasčā hūxtōibyasčā hvarštōibyasčā maθwōibyasčā vaxdōwōibyasčā varštōibyasčā. aibi.gairyā daiðē vispā humatāčā haxtāčā hvarštāčā. paiti.ričyā daiðē vispā duš-matāčā dušūxtāčā dušvarštāčā.*

3

Pahlavi. *frāz<sup>1</sup> stāyēm<sup>2</sup> humat u<sup>3</sup> hūxt u<sup>4</sup> hvaršt<sup>5</sup> pavan mēnišn u<sup>6</sup> gōwišn u<sup>7</sup> kunišn. madam<sup>8</sup> vaxdūnišnīh<sup>9</sup> yehabūnam<sup>10</sup> harvišp<sup>11</sup> humat u<sup>12</sup> hūxt u<sup>13</sup> hvaršt<sup>14</sup> (aēy karpak vabidūnam<sup>15</sup>). barā šikūnišnīh<sup>16</sup> yehabūnam harvišp dušmat u<sup>17</sup> dušūxt<sup>18</sup> u<sup>19</sup> duš-varšt<sup>20</sup> (aēy vinās lā vabidūnam).*

3

Sanskrit. *prakṛṣṭaṁ staomi sumatāni ca sūktāni ca sukṛtāni ca manasā ca vacasā ca karmanā ca. adhikaṁ grahaṇaṁ karomi*



## 2

**Avesta.** Propitiation unto Ahura Mazda. . . . I praise righteousness.

## 2

**Pahlavi.** [May there be] propitiation unto Ormazd. . . . I praise righteousness.

## 2

**Sanskrit.** I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

## 2

**Persian.** I propitiate Ormazd. . . . I praise righteousness.

## 2

**Gujarati.** I propitiate Ormazd . . . and I praise rectitude.

## 3

**Avesta.** I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

## 3

**Pahlavi.** With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

## 3

**Sanskrit.** I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

*samastānām sumalānām sūktānām suktānām ca. parityāgam  
karomi samastānām durmatānām durūktānām duḥkṛtānām ca.*

## 3

**Persian.** *farās sitāyam nēk menūt u nēk guftār u nēk kardār  
rā menišn u gavišn u kunišn. awar gīrišn dehōm harvīsp hūmat  
u hūxt u hvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvīsp  
dāšmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

## 3

**Gujarati.** *ghaṇī tārif karū nek naiatnī ane nek bolvānī ane  
nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī.  
ane ūpar pakḍū (iāne akhatīār karū) tamām nek manašnī ane nek  
goftār ane nek kerdārne (iāne šavābnā kām karū). ane muki deū  
(iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne  
(iāne gunāh nalū karū).*

## 4

**Avesta.** *fērā vō rāhī Aməša Spəntā yasnoṃcā vahmnoṃcā fērā  
mananḥā fērā vačanḥā fērā šyaodanā fērā awlhuyā fērā tanvasčū  
x'ahiyā uštanəm. staomi ašəm.*

## 4

**Pahlavi.** *frās val<sup>1</sup> lakūm rātēnam mavan<sup>2</sup> Amahraspandān<sup>3</sup>  
havdēt<sup>4</sup> yazišn<sup>5</sup> (āšnāk<sup>6</sup>) u<sup>7</sup> nyāyišn<sup>8</sup> (ostafrīt<sup>9</sup>) frās pavan menišn  
frās pavan gōwišn frās<sup>10</sup> pavan kunišn frās<sup>11</sup> pavan ax<sup>v</sup> i<sup>12</sup> mēn-  
išnīk<sup>13</sup> frās pavan<sup>14</sup> tan u<sup>15</sup> sak-č<sup>16</sup> i<sup>17</sup> nafšā<sup>18</sup> jān<sup>19</sup> (aēy tan  
pavan<sup>20</sup> x'ēših<sup>21</sup> i<sup>22</sup> lakūm yaxsenunam. pavan x'ēših<sup>23</sup> i<sup>24</sup> lakūm  
dāštan<sup>25</sup> hanā aēy hat-am tan<sup>26</sup> ruvān<sup>27</sup> rae<sup>28</sup> barā<sup>29</sup> apāyet yeha-  
būntan<sup>30</sup> barā<sup>31</sup> yehabūnam). stāyēm ahrākīh.<sup>32</sup>*

## 4

**Sanskrit.** *prakṛṣṭam yuṣmabhyam dakṣiṇayāmi (kila dakṣiṇī  
karomi) he Amīśāspintā iḥṣnīm ca namaskṛtīm ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

## 3

**Persian.** I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

## 3

**Gujarati.** I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

## 4

**Avesta.** I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.<sup>1</sup> I praise righteousness.

## 4

**Pahlavi.** I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

## 4

**Sanskrit.** I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

*manasā prakṛṣṭena vacasā prakṛṣṭena karmanā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭam tanoṣca nijam jivam (kila saktam svādhīnatayā yuṣmākaṁ dhārayāmi. svādhīnatayā yuṣmākaṁ dhāranam evam kila yadi dātum योगyam tat viśeṣeṇa dadāmi). staomi punyam.*

## 4

**Persian.** *farās šumā rād hastam kih Amšāsbandan hastand izišn u nyāyišn farās pa menišn farās pa gavišn farās pa kunišn farās pa ahū farās pa tan farās pa ān xēš jān (ya'nī tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahī.*

## 4

**Gujarati.** *ane tamo bujorag Amšāspandone ijaṣne ane nūdeśnī śakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāc buland tane ane potānā jīve karī (iāne māhārū tan rovānne vāste āpṛū paḍe to khaśuśan āpū). ane tārīf karū rāštīnī.*

## 5

**Avesta.** *nəmō Ahurāi Mazdāi. nəmō Amšačibyo Spentačibyo. nəmō Miθrāi vouru.gaoyaoitē. nəmō Hvarə.xšačtāi aurvaš.paspāi. nəmō ābyō doīdṛābyō yā Ahurahe Mazdā. nəmō Gōuš. nəmō Gayehē. nəmō Zaratuštrahe Spitāmahe āšaonō Fravašē. nēmām vīspayā Ašaonō stōiš haiḍyāiča bavqīdyāiča bāšyāiḍyāiča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

## 4

**Persian.** I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

## 4

**Gujarati.** And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

## 5

**Avesta.** Homage<sup>1</sup> unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.<sup>2</sup> Homage unto the Sun, the swift-horsed. Homage unto these<sup>3</sup> two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,<sup>4</sup> that is, that is coming into being<sup>5</sup> and that will be.



*Havani Gāh**Vohā uxšyā Mananhā Xsadrā Ašačā uštā tanūm.**Rapiθwina Gāh**imā raočā barəzištəm barəzimanəm.**Uzayeirina Gāh**yahmī Spəntā θwā Mainyū urvəšə jasō.*

## 5

**Pahlavi.** namās<sup>1</sup> ō<sup>2</sup> Ōhrmazd<sup>3</sup> (u<sup>4</sup> Ōhrmazd guft<sup>5</sup> aēy nyā-yišn ō li<sup>6</sup> ʔal<sup>6</sup> kart yekwūnēt mavan<sup>7</sup> šapirān<sup>8</sup> fravartārtum sari-tarān<sup>9</sup> zatārtum<sup>10</sup>). namās<sup>11</sup> ō Amahraspandān (u<sup>12</sup> Amahraspandān guft aēy nyā-yišn ō<sup>13</sup> lenā<sup>14</sup> valā<sup>15</sup> kart yekwūnēt mavan patmānik<sup>16</sup> vaštāmūnēt u<sup>17</sup> patmānik dārēt<sup>18</sup> u<sup>19</sup> kolā-č<sup>20</sup> i<sup>21</sup> min<sup>22</sup> patmān<sup>23</sup> barā<sup>24</sup> parizēt<sup>25</sup> val<sup>26</sup> šapirān u<sup>27</sup> aršānikān yehabūnēt<sup>28</sup>). namās<sup>29</sup> ō Mitr i<sup>30</sup> frāx<sup>30</sup>gōyōt<sup>31</sup> (Mitr<sup>32</sup> i<sup>33</sup> frāx<sup>33</sup>gōyōt<sup>34</sup> guft aēy nyā-yišn ō li<sup>35</sup> valā<sup>35</sup> kart yekwūnēt<sup>36</sup> mavan<sup>37</sup> Mitr i<sup>38</sup> ruvān<sup>39</sup> i<sup>40</sup> nafšā xūp yaxsenunēt<sup>41</sup> čē<sup>42</sup> amat-aš<sup>43</sup> Mitr<sup>44</sup> madam<sup>45</sup> ruvān i<sup>46</sup> nafšā xūp<sup>47</sup> dāšt yekwūnēt aš hamāk<sup>48</sup> dām i Ōhrmazd xūp dāšt yekwūnēt<sup>49</sup>). namās<sup>50</sup> ō X<sup>r</sup>aršēt<sup>51</sup> i<sup>52</sup> arvadasp<sup>53</sup> (u<sup>54</sup> X<sup>r</sup>aršēt<sup>55</sup> i<sup>56</sup> arvadasp<sup>57</sup> guft<sup>58</sup> aēy nyā-yišn<sup>59</sup> ō<sup>60</sup> li<sup>60</sup> valā<sup>61</sup> kart yekwūnēt mavan<sup>62</sup> ranj<sup>63</sup> pavan kār<sup>64</sup> karpak vabidūntan<sup>65</sup> mekad-rūnyēn<sup>66</sup> lā pavan ranj<sup>67</sup> yaxsenunēt mō<sup>68</sup> li-č<sup>68</sup> denā<sup>69</sup> rās i<sup>70</sup> li<sup>71</sup> yaxsenunam<sup>72</sup> yātūnam<sup>73</sup> vaslunam lā pavan ranj<sup>74</sup> yaxsenunam). namās<sup>75</sup> ō<sup>76</sup> Mayā<sup>77</sup> Doisr i<sup>78</sup> Ōhrmazd dāt (mēnūh<sup>79</sup> Ardvīsūr<sup>80</sup> Yazat hučāsmūh<sup>81</sup> Doisr<sup>82</sup> i<sup>83</sup> Ōhrmazd dāt guft aēy nyā-yišn<sup>84</sup> ō<sup>85</sup> li<sup>86</sup> valā<sup>87</sup> kart yekwūnēt<sup>88</sup> mavan<sup>89</sup> hamāk<sup>90</sup> dām<sup>91</sup> i<sup>92</sup> Ōhrmazd pavan hučāsmūh madam nikirēt u<sup>93</sup> hič aiš pavan duščašmūh madam lā nikirēt u<sup>94</sup> hixr<sup>95</sup> val mayā<sup>96</sup> lā yedrūnēt<sup>97</sup>). namās<sup>98</sup> ō<sup>99</sup> Tōrā u<sup>100</sup> namās<sup>101</sup> val<sup>102</sup> Gayōmart<sup>103</sup> (u<sup>104</sup> Tōrā u<sup>105</sup> Gayōmart<sup>106</sup> guft aēy<sup>107</sup> nyā-yišn<sup>108</sup> min<sup>109</sup> valā<sup>110</sup> šapir<sup>111</sup> mekad-rūnēm<sup>112</sup> mavan<sup>113</sup> mas bēn kas<sup>114</sup> u kas bēn mas vičr xavūtūnēt<sup>115</sup> kartan amat<sup>116</sup> brāt i<sup>117</sup> kas bēn brāt i<sup>118</sup> mas vinās vabidūnyen<sup>119</sup> ax<sup>120</sup> i<sup>121</sup> mas ax<sup>122</sup> i<sup>123</sup> kas barā amūršēt). namās<sup>124</sup> ō<sup>125</sup> Zaratuš<sup>126</sup> i<sup>127</sup> Spitāmān<sup>128</sup> i<sup>129</sup> ahrav<sup>130</sup> Fravahr<sup>131</sup> (u<sup>132</sup> Zaratuš<sup>133</sup> guft<sup>134</sup> aēy<sup>135</sup> nyā-yišn<sup>136</sup> min<sup>137</sup> valā<sup>137</sup> šapir<sup>138</sup> mekadrunam<sup>139</sup> mavan

## At the Havani Gah.

Further the body through Vohuman,<sup>e</sup> Khshathra, and Asha in accordance with [my] desire.

## At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

## At the Uzayeirina Gah.

At which end<sup>7</sup> Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

## 5

**Pahlavi.** Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*<sup>140</sup> *Dēn i*<sup>141</sup> *šapīr*<sup>142</sup> *Mazdayasn*<sup>143</sup> *viš*<sup>144</sup> *vēh*<sup>145</sup> *yeka-vīmūnēt*<sup>146</sup> *zak*<sup>147</sup> *min Dēn*<sup>148</sup> *pētāk*<sup>149</sup> *viš*<sup>150</sup> *mēnēt viš gōwēt viš kunēš*<sup>151</sup>). *namāz*<sup>152</sup> *ō*<sup>153</sup> *harvišp*<sup>154</sup> *zak*<sup>155</sup> *i*<sup>156</sup> *ahravān gētih*<sup>157</sup> *mav-an-č*<sup>158</sup> *ait mavan-č yehvūnt*<sup>159</sup> *havōd mavan-č*<sup>160</sup> *yehvūnd*<sup>161</sup>.

### Bāmdāt

*šapīr-(am)*<sup>162</sup> *vaxšināe*<sup>163</sup> *mēnišn*<sup>164</sup> *X<sup>r</sup>atāe*<sup>165</sup> (*aēγ-am*<sup>166</sup> *frārōntar mēnišn*<sup>167</sup> *barā vabidūn*<sup>168</sup>). *u*<sup>169</sup> *mavan-č*<sup>170</sup> *ahrākīh (kār u*<sup>171</sup> *kar-pak*<sup>172</sup> *zyam kart yekavīmūnēt*<sup>173</sup>) *nēwākīh-č*<sup>174</sup> *ō*<sup>175</sup> *tan-(am yeha-būn*<sup>176</sup>).

### Nēmroč

*denā-(m*<sup>177</sup> *ruvān*<sup>178</sup> *ō*<sup>179</sup> *zak*<sup>180</sup>) *rōšnīh*<sup>181</sup> *i*<sup>182</sup> *bālist*<sup>183</sup> *bālēn*<sup>184</sup> (*hand*<sup>185</sup>) (*aēγ-am*<sup>186</sup> *ruvān*<sup>187</sup> *barā ō X<sup>r</sup>aršēt pāyak yehamtūnāt*).

### Aspārak

*pavan*<sup>188</sup> *Lak madam*<sup>189</sup> *Acsūnīk Mēnāk*<sup>190</sup> *vartišn*<sup>191</sup> *yehamtūnāt (aēγ*<sup>192</sup> *bēn samān Ristāxiz mīn*<sup>193</sup> *saritarīh*<sup>194</sup> *ō*<sup>195</sup> *šapīrīh (Tan i*<sup>196</sup> *Pasīn*<sup>197</sup>). *amat*<sup>198</sup> *laxvār ān ham yehamtūnam*<sup>199</sup> *af-am pavan vēnišn Lak arsānīk*<sup>200</sup> *barā vabidūn*<sup>201</sup>).

### 5

**Sanskrit.** *namaḥ Svāmine Mahājñānine. namo Amarebhyo Gurūtarebhyaḥ. namo Mīhirāya nivāsītāranyāya. namaḥ Sūryāya tejascvine vegavadaśvāya. namaḥ tebhyo Locanebhyo yāni Svāmino Mahājñāninaḥ. namo Gomūrtaye (prākṣṛṣṭaye). namo Gaumardāya (ādyapurūṣāya). namo Jarathuśtrasya Spitamaṣṭutrasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanānīn sṛṣṭaye vartamānānānīn ca atitānānīn ca bhaviṣyānānīn ca.*

### Hāuana

*uttamam vardhaya manah Svāmin (kila me manah sadācāritaram kuru) puṇyāt ca śubham tanoh (kila kāryam puṇyamca yan mayā kṛtam asti tasmāt ca śubham vapuṣi me dehi).*

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion).’ Homage unto the whole world of the righteous, that is, has been, and will be.

#### At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

#### At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

#### At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

### 5

**Sanskrit.** Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

#### Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

*Rapithvin*

*ayam (ātmā tasmin) tejasi yat uñcānām uñcam (kila me ātma Sūryocchrapade prāpnotu).*

*Ujaieirina*

*Tvayā Gurutara Adršyarūpin paribhramatā prāpnoti (nikṛṣṭatā-yāh uttamatām) (tanoh aksayatām).*

## 5

**Persian.** *namās ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namās ān Amsāsfindān (Amsāsfindān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dārid u harcih az u paimānah ōi vēhān u arzānyān dehīd). namās ān Mihr frāgavyūd (Mihr frāgavyūd guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārid). namās ān Xuršēd rayomand tēs asp rā. namās ān har dō Cašm Hormazd Xudāi rā. namās Gāv fardum āfrīdah rā. namās Gayomard fardum āfrīdah rā. namās Zartušt Sfantamān ašavān Farohar rā. namās harvīsp ašavān dahišn rā hastān budān bēdān rā.*

*Hāvan*

*bayafzāi menišn rā ay Hormazd (ya'nī menišn marā farās u tēs bakun) az kirfah xūbi tan rā.*

*Rapithwin*

*in (ravān b-ān) rōšn kih az balā bālātār (ya'nī ravān man bah Xuršēd pāy barasād).*

*Uzirin*

*bah Tu ay Afzān Menu bargāstagān barasand (as badi bah nekī Tan Pasin).*



## Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

## Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

## 5

**Persian.** Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked'). Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy'). Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul'). Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

## Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

## Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

## Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

## 5

Gujarati. *namūc Hormajdne (dādār Hormajde farmāvīū che ke je śakhaś nek lokone tathā parejgārone ghaṇā pāle ane parvaraś kare ane burā lokone śajā die te śakhaśe goeā mähārī nīaēs kidhī). namūc Amaśāspandone (Amaśāspandoe kakhī che je andāje khāe ane andāje rākhe ane andājā kartā jīādā rehe te cij nek tathā aśo lokone bakhśeś kare te śakhśe goeā mähārī nīaēs kidhī). namūc Meher Ijad jangalmā pūsbānī karnārne (Meher Ijade farmāvīū che je mähārī māeś teṇe kidhī ke jeṇe potānā rovān ūpar māeā ane meherbānī rākhlī ke te śakhaśe goeā Xudāenī khalak ūpar māeā ane meherbānī rākhlī). namūc Khurśed tej ghoḍānā sāhebne (Khurśed tej ghoḍānā sāhebe farmāvīūc ke mähārī nīaēs teṇe kidhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (pedā kidhela) je Pāṇinā Caśmā che tehene (iāne Arduīśur Bānune). namūc Gāvīodādne namūc Gaīomaradne (Gāvīodād te gāene keheche ke je gāene Khodāetālāe roje avalmā khalaknī ābādānīne vāšte āe duniāmā mokli haṭī. Gaīomarad te Khodāetālāe pehelū inśān e duniānī ābādīne vāšte mokaleū haṭī tehene keheche ke e tamām inśānāno bāp tathā morabī che e Gaīomaradne Pehelavīmo Gelsāhā tathā Avaśtāmā Gaiche tathā Gaiche Marethan keheche. e Gāvīodād tathā Gaīomarade farmāvīūc ke mähārī nīaēs e śakhaśe kidhī ke je śakhaś potāthī vaḍā ādmīno andājo rākhe ane tehenā martabāne jāne ane nādhlō bhāī potāthī mohṭā bhāīno adab rākhe ane kabī jo nādhlā bhāīthī kāī cuk thāī hoe to teheno vaḍo bhāī meherbān thāī māf kare). namūc Jartośt Āspantamānnā aśo Faroharne (Jartošte farmāvīū che je goeā mähārī nīaēs teṇe kidhī je e bhalī Mājdiāsnī Dīn ūpar beśak begumān ane ūstavār rehe ane je kāī Dīnmā hukam farmāvelo che te paramāne ghaṇū nek vamaśe ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamām aśovono ṭolo je hamaṇā che ane thāī gīo ane thāśe tehene.*

## 5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardivisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelšāhā* in Pahlavi and *Gaiehe* and *Gaiehe Mareðan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

*Hāvan*

*e Šāheb (māhārī) bhali manasñīne jiāde kar (iāne ghanī nek kar).  
ane šavābne badle (māhārā) tanane neki (āp).*

*Rapithwin*

*e (māhārū rovān) bulandīthi bulandtar rošanimā (iāne Khuršed  
pāeā Beheštumā pohoco).*

*Uzirin*

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne rašatak-  
hejanā vakhatmā burāi tāline nekīne pohocād).*

## 6

*Avesta. Hvarī.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.  
Mīdrəm vouru.gaoyaoitīm yazamaide*

*arš.vācānhəm vyāxanəm  
hasanra.gaošəm hu-tāštəm  
baēvarī.čāšmanəm birəsantəm  
pərədu.vāēdayanəm sūrem  
ax<sup>v</sup>afnəm jayāurvānhəm.*

## 6

*Pahlavi. [. . .] Mitr<sup>1</sup> i<sup>2</sup> frax<sup>v</sup>gōyōt<sup>3</sup> izam<sup>4</sup> i<sup>5</sup> rāst gōwišn<sup>6</sup>  
i<sup>7</sup> hanjamanik<sup>8</sup> hasār<sup>9</sup> gāš<sup>10</sup> i<sup>11</sup> hātāšit<sup>12</sup> i<sup>13</sup> bēvar čāšm i<sup>14</sup>  
buland<sup>15</sup> i<sup>16</sup> pur ākās<sup>17</sup> (pavan<sup>18</sup> kār i<sup>19</sup> dēnā<sup>20</sup> u<sup>21</sup> zyaš bēn  
x<sup>v</sup>ēškārīh<sup>22</sup>) u<sup>23</sup> aweār<sup>24</sup> u ax<sup>v</sup>āb<sup>25</sup> (aēy-aš<sup>26</sup> bušāsp<sup>27</sup> lūt<sup>28</sup>) u<sup>29</sup>  
(ayāwārīh<sup>30</sup> yedrūnišn) jigār.<sup>31</sup>*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

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6

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,  
Who has a thousand ears, the well-shaped one,  
Who has ten thousand eyes, the exalted one,  
Who has wide knowledge, the helpful one,  
Who sleepeth not, the ever wakeful.<sup>1</sup>

6

Pahlavi. [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).



## 6

**Sanskrit.** [. . .] *Mihiram (maitri-adhipatim) nivāsītāranyam arādhaye satyavācam hañjamanikam sahasrakarṇam (tasya sahasrakarṇatā ca evam kila sahasram Ījādānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanātā ca evam kila daśasahasram Ījādānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettāram (kāryanyāyānam) sādha-kam anidram baliṣṭhabhujam.*

## 6

**Persian.** [. . .] *Mihr sardār mahabbat rā bāšandah daštahā rā buzurg dāram rāst guštār anjamanī hazār gūš (ya'nī hazār gūšī āncanān kih hazār Izad b-u havālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnaw u ān bašnaw ān hamah rā dar yak laḥaḥa bašnawad) nek paidā kardah dah hazār cašm (urā dah hazār cašm īn āyinaḥ ya'nī dah hazār Izad bah u havālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaḥa bah bīnad) bulandtar tamām dānandah (kār 'ādil) 'azmatī bēdār zūr bah bāzū dārad.*

## 6

**Gujarati.** *Khursed bemarag ane khālcs tej ghodānā sāhebbe arādhū. Meher Ijad jangalnā pāshāne arādhū rāstī bolnār anajumanno karnār hajār kanno sāheb (hajār kanno te Meher Ijadno kalab che. sabab e je e Meher Ijadmo e khubi ane ejmat che ke hajār kāne je vāto nahī sābhī śakhāe te potānā bee kānc sābhīle che. valī lakheche je hajār fareštā Meher Ijadne havāle dādār Hormajde kīdhelā che. te sāghlāvo e Meher Ijadne ekbārāgi ekīā thāine vāto keheche te sāghlāvonū tarat sābhī śakheche) nek pedā kīdhelo ane dāś hajār ākhno (dāś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubi ane ejmat bakhšī*

## 6

**Sanskrit.** [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

## 6

**Persian.** [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

## 6

**Gujarati.** I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

che ke das hajār ākhe karī je cījo dekhā nahī šake te 2 ākhtī e  
Meher Ijad ek lehejāmā joi šakeche) ghaṇo buland ane ghaṇo  
khabardār tathā ejmatī ane bekhōāb (iāne hameše jāgto) jorā-  
var bājuno.

## 7

Avesta.

*Miθrəm vispanəm daliyunəm  
daiiṣhu.paitim yazamaide  
yim fradaḍat Ahurō  
Masdā x<sup>a</sup>arənaruhastoməm  
mainyavanəm Yazatanəm.  
taḥ nō jāmyāt avanhe  
Miθra Ahura bərəsanta.  
Hvarə.xšaētəm aməšəm raēm  
aurvat.aspəm yazamaide.*

## 7

Pahlavi. *Mitr<sup>1</sup> i<sup>2</sup> harvistin mataān<sup>3</sup> dehupat<sup>4</sup> yesbexūnam<sup>5</sup>  
mavan<sup>6</sup> frās<sup>7</sup> yehabūnt<sup>8</sup> Ohrmasd gadā haxdūtām<sup>9</sup> min mēnū-  
kūn<sup>10</sup> Yasatān.<sup>11</sup> sak<sup>12</sup> valā<sup>13</sup> lenā yehantūnāt pavan<sup>14</sup> ayāwārīh<sup>15</sup>  
Mitr<sup>16</sup> x<sup>a</sup>atāe<sup>17</sup> i<sup>18</sup> buland. X<sup>a</sup>aršēt amark rāyōmand<sup>19</sup> arva-  
dasp<sup>20</sup> izam.<sup>21</sup>*

## 7

Sanskrit. *Mihiraṁ sarveṣāṁ grāmāṇāṁ rājānam ārādhaye  
yam prādadat Svāmī Mahājñānī śrīmatam adṛśyarūpebhyo Īja-  
debhyaḥ. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahat-  
tara. Sūryam tejasvinam amaram śuddhimantam vegavadaśvam  
ārādhaye.*

## 7

Persian. *Mihr tamām šahrān pādīšāh rā buzurg dāram ān  
rā kih buland dādah Hormasd Xudāi nūrmand az mēnūān Izadān.  
ān marā rasad bayārī Mihr xudāi mihtar. Xuršēd nūrmand  
bēmarg xālišṭar tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

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## 7

**Avesta.**

We sacrifice unto Mithra  
The lord of all countries,  
Whom Ahura Mazda created<sup>1</sup> the most glorious  
Of the spiritual Angels.  
So may there come unto us for aid  
Both Mithra and Ahura, the two exalted ones.  
We sacrifice unto the immortal,  
Radiant, swift-horsed Sun.

## 7

**Pahlavi.** I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

## 7

**Sanskrit.** I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

## 7

**Persian.** I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

## 7

**Gujarati.** (ane) tamām seherono pādsāhā Meher Ijadne ārādhū ke jehene Hormajide bijā nūno Ijado kartā ghaṇo bujorg nurmand pedā kidho. te Meher Ijad buland sāheb mākārī madade pohoco. Khuršed bemarag khālēs tej ghoḍānā khāvandne ārādhū.

## 8

**Avesta.** Tištrīm drvō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvā x<sup>a</sup>arənanuhā yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm x<sup>a</sup>arənamuhantəm yazamaide. Ōwāšəm X<sup>a</sup>adātəm yazamaide. Zrōānəm Akaranəm yazamaide. Zrōānəm Darəyō-X<sup>a</sup>adātəm yazamaide. Vātəm spəntəm hūdānəm yazamaide. razištəm Čistəm Mazda.δātəm ašaonīm yazamaide. Daēnəm vanuhīm Māsda.yasnīm yazamaide. Paḍəm x<sup>a</sup>ustāitīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Mazda.δātəm yazamaide.

## 8

**Pahlavi.** Tištr<sup>1</sup> drust<sup>2</sup> cašm<sup>3</sup> rā yezbexūnam.<sup>4</sup> Tištr<sup>5</sup> rā<sup>6</sup> izam (ae<sup>7</sup> manāsil i<sup>8</sup> vārān). vārišnīk<sup>9</sup> Tištr stār<sup>10</sup> rā izam.<sup>11</sup> Tištr<sup>12</sup> stār<sup>13</sup> rāyōmand<sup>14</sup> gādōmand<sup>15</sup> yezbexūnam.<sup>16</sup> Vanant stār<sup>17</sup> i<sup>18</sup> Ōhrmasd dāt<sup>19</sup> yezbexūnam.<sup>20</sup> Tištr<sup>21</sup> stār<sup>22</sup> i rāyōmand gādōmand<sup>23</sup> izam. Spāš<sup>24</sup> i<sup>25</sup> X<sup>a</sup>adāt<sup>26</sup> yezbexūnam.<sup>27</sup> Zamān<sup>28</sup> i<sup>29</sup> Akanārak<sup>30</sup> izam.<sup>31</sup> Zamān<sup>32</sup> i<sup>33</sup> Dirang<sup>34</sup> X<sup>a</sup>atāe<sup>35</sup> izam.<sup>36</sup> Vāt<sup>37</sup> i<sup>38</sup> awzūnik<sup>39</sup> hūdāk<sup>40</sup> izam.<sup>41</sup> rasištak<sup>42</sup> i<sup>43</sup> Frasānak<sup>44</sup> i<sup>45</sup> Ōhrmasd dāt ahrav izam<sup>46</sup> (aeγ<sup>47</sup> Dēn Yazat). Dēn i<sup>48</sup> šapir i<sup>49</sup> Masdayasn<sup>50</sup> yezbexūnam.<sup>51</sup> Rās<sup>52</sup> i<sup>53</sup> šapir libbemā<sup>54</sup> rawišnīh<sup>55</sup> izam<sup>56</sup> (aeγ<sup>57</sup> Rās i Vahišt). zarīndmand awzār rā izam<sup>58</sup> (mavan<sup>59</sup> mayā i<sup>60</sup> šabnam i<sup>61</sup> valārīk<sup>62</sup> min<sup>63</sup> azir zamīk<sup>64</sup> lālā<sup>65</sup> barā yātūnēt pavan rās<sup>66</sup> i<sup>67</sup> valā). Sōkant Kōf<sup>68</sup> i<sup>69</sup> Ōhrmasd dāt izam.



## 7

**Gujarati.** I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

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## 8

**Avesta.** We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants<sup>1</sup> on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path<sup>2</sup> leading to the good state. We sacrifice unto the golden shaft.<sup>3</sup> We sacrifice unto Mount Saokanta, made by Mazda.

## 8

**Pahlavi.** I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

## 8

**Sanskrit.** *Tistaratārakasya rūpavatīm dṛṣṭim ārādhaye. Tistaratārakam ārādhaye (Tistaram iti vṛṣṭinakṣatram). Tistaratārakasya vṛṣṭiḥ ārādhaye. Tistaratārakasya śuddhiḥ śriyaśca ārādhaye. Vanantam tārakam Mahājñāninā dattam ārādhaye. Tistaratārakam śuddhimantam śrīmantam ārādhaye. Śubhacakraṁ Svayaṁ santiṣṭhamānam ārādhaye. Kālam Anantam ārādhaye. Samayaṁ Dirgharājānam ārādhaye. Vātam mahattaram uttamadāninam ārādhaye. śuddhāṁ Nirvāṇajñānitām Mahājñāninā nirmītām puṇyātmanīm ārādhaye. Dinim uttamām Mājdaiasnīm ārādhaye. Panthānam abhilāṣinam ārādhaye. suvarṇamayam śāstram ārādhaye (kila Saokantaparvatopari pṛthivīmūlād ārabhya suvarṇamayanalikā nirmītā asi tena chidreṇa pṛthivītalasīham udakam akāśe ārohati tat ca vātāhatam sarvatra prasaratī atacva tuṣārodakam jāyate tat ca śāstram suvarṇamayam ārādhaye). Saokantam Girim Mahājñāninā dattam ārādhaye.*

## 8

**Persian.** *nūrmand dīdār Tištar sitārah rā buzurg dāram. Tištar sitārah rā buzurg dāram (ya'nī mancīl bārān). bārīšnī Tištar sitārah rā buzurg dāram. xālīšī u nūrānī Tištar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xālīšī u nūrānī Tištar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah rā buzurg dāram. Zamānah Bīkinārah rā buzurg dāram. Zamānah Dēr Pādīšāh rā buzurg dāram. Bād mihtar nekī dahandah rā buzurg dāram. xālīšī Dur binandah kār Hormazd dādah kirfahgar rā buzurg dāram. Dīn bih Mās-dayasnī rā buzurg dāram. Rāh dilērī rā buzurg dāram. zarīn alat rā buzurg dāram (ya'nī bar Koh Sokant az tah samān zarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

## 8

**Sanskrit.** I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge.

## 8

**Persian.** I venerate the brilliant vision of the star Tishtar. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazdayasnian Religion. I venerate the Path of valor. I venerate the

*alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar āsmān bālā šavad u ān az bād zarb xūrdah bahar jā baravad u ān kār rā āb sard bahārī paidā šavad. ān alat sarīn rā buzurg dāram).* *Koh Sokant Hormazd paidā kardah rā buzurg dāram.*

## 8

**Gujarati.** *darūšt caṣamno Teštār šetāro che. tene ārādhū. Teštār (iāne varṣātṇā nakhetar) ne ārādhū. Teštarnā varaṣvāne ārādhū. Teštār šetārānī khāleṣī tathā nurne ārādhū. Hormajdno pedā kīdhelo Vanant šetāro che. tene ārādhū. (Vanant šetāro te ek moṭā šetārānū nām che ke je šetāro Dojakh ūpar mavakal che. dojakhī rovāno e šetārānā nurthī āṣeāṣ pāmeche). nurmand khāleṣ Teštār šetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tene) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādār Hormajdne tāluk che. kāeje te Pedānā karnār Šāhebnū āgāj (te šaru thavū) ane anjām (te ākher thāvū) koīne mālum nathī ke te Šāheb kevāre pedā thāeo ane kāhāsudhī reheṣe). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varaṣ 12,000 nā jamānāne keheche ke je jamāno hamṇā cāleche). nekīno āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kīdhelo rāst dānā (ane) āso (Dīn Ijad) ne ārādhū. behetar Mājdiāsnī Dīnne ārādhū. delpāṣand Rāhāne ārādhū (iāne Beheṣtānā Māragne) ārādhū. ejamatī šunānā nalne ārādhū. Hormajdnā pedā kīdhelā Šokant Pāhādne ārādhū.*

## 9

**Avesta.** *vīspēmča āṣavanam mainyaom Yazatēm yazamaide. vīspēmča āṣavanam gaṣṭīm Yazatēm yazamaide. haom urvānem yazamaide. havām Fravašīm yazamaide. jasa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

## 8

**Gujarati.** There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

## 9

**Avesta.** We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice



*Mazda. ašāunəm vavuhīš sūrā spəntā Fravašayō yazamaide. Hvarə.xšaētəm aməšəm raēm aurvaš.aspəm yazamaide.*

## 9

**Pahlavi.** *harvisp<sup>1</sup> ahrav<sup>2</sup> Yazat<sup>3</sup> i<sup>4</sup> mēnūk yezbexūnam.<sup>5</sup> harvisp<sup>6</sup> ahrav<sup>7</sup> Yazat<sup>8</sup> i<sup>9</sup> gētiḥ<sup>10</sup> yezbexūnam<sup>11</sup> (ac<sup>12</sup> Yazat<sup>13</sup> i<sup>14</sup> gētiḥ čigōn<sup>15</sup> Ātaš<sup>16</sup> u Mayā i<sup>17</sup> Ardvīsūr<sup>18</sup> u Vāt i<sup>19</sup> avəsūnik<sup>20</sup> u X<sup>ar</sup>šēt u Māh u Zamūk. denō<sup>21</sup> hamā<sup>22</sup> Yazat i<sup>23</sup> gētiḥōmand mavan<sup>24</sup> anšūtān pavan cašm<sup>25</sup> tuvān dīt<sup>26</sup> u sak Yazat<sup>27</sup> i mēnūk lā tuvān dīt<sup>28</sup>). ruvān<sup>29</sup> i<sup>30</sup> nafšō<sup>31</sup> rā izam.<sup>32</sup> Fravahr<sup>33</sup> i<sup>34</sup> nafšō<sup>35</sup> rā izam.<sup>36</sup> barā<sup>37</sup> yehamtūn ō<sup>38</sup> ayāwāriḥ<sup>39</sup> i<sup>40</sup> li<sup>41</sup> Ōhr-mazd. ahravān šapīrān<sup>42</sup> avəsārān<sup>43</sup> avəsūnikān<sup>44</sup> Fravahr<sup>45</sup> izam.<sup>46</sup> X<sup>ar</sup>šēt i<sup>47</sup> amark<sup>48</sup> rāyōmand<sup>49</sup> arvadasp<sup>50</sup> izam.<sup>51</sup>*

## 9

**Sanskrit.** *samagraṃ ca puṇyātmakam paralokacāriṇam Īj-dagaṇam ārādhaye. samagraṃ ca puṇyātmakam pṛthivīcāriṇam Īj-dagaṇam ārādhaye. svīyam ātmānam ārādhaye. svīyam Vṛddhim ārādhaye. ehi me sahāyatāyāi Mahājñānin . . . Sūryaṃ tejasvinam amaraṃ śuddhimantam vegavadaśvam ārādhaye.*

## 9

**Persian.** *tamām ašavān menō bāšandagān Isadān rā buzurg dāram. tamām ašavān bāšandagān gētiān Isadān rā buzurg dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān ‘azmat dārandagān afsūnyān rā buzurg dāram. Xuršēd bēmarg nūrmand tēz asp rā buzurg dāram.*

## 9

**Gujarati.** *te jehānnā tamām ašo Ijadone ārādhū. e jehānnā tamām ašo Ijadone ārādhū. (e jehānnā tamām ašo Ijado te Ātīb Mahātīb Āvā Arduīšur tathā Ātašne keheche. vahī e duniāmā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

## 9

**Pahlavi.** I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

## 9

**Sanskrit.** I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

## 9

**Persian.** I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

## 9

**Gujarati.** I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardisur, and Fire—all these are called the righteous

*je ādamāo nek kāmānā karnār che tevonnebi e dunīānā Fareštā keheche). potānā rovānne ārādḥū . . . pohoc māhārī iārīe e Hormajd. behetar jiādatinā karnār ašo Faroharone ārādḥū. Khuršed bemarag khāleš tej ghoḍānā sāhebne ārādḥū.*

---

## 10

**Avesta.** *fravarāne . . . Ahura. tkaēšō. [Gāh.] Hvarə.xšaētehe aməšahe raēvahe aurvaṭ.aspahe xšnaoθra . . . frasastayašča. yaθā Ahū vairyō . . . viθvā mraoθā.*

## 10

**Pahlavi.** *franāmam . . . Ōhrmazd Datistān. [Gāh.] X<sup>a</sup>aršet<sup>1</sup> i<sup>2</sup> amark rāyōmand arvadasp pavan šnāyēnītarīh . . . frāč afrīnakānīh. čīgōn Ahu kāmāk . . . dānīšnik yemalelūnam.*

## 10

**Sanskrit.** *prabravāmi . . . Hormijdanyāyavatim. [Gāh.] Sūryasya tejasvino 'marasya śuddhīmāto vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāmīnaḥ kāmāḥ . . . vijñāya bravāmi.*

## 10

**Persian.** *baxānam . . . Hormazd 'Adl. [Gāh.] Xuršed bēmarag nūrmand tēz asp rā xušnūd kunam . . . āškar kunam. cān murād Xudāi . . . bah bulandīh marā bagūi.*

## 10

**Gujarati.** *bujoragīthī padḥū . . . Hormajdno hokam. [Gāh.] Khuršed bemarag khāleš tej ghoḍānā khāvandne khushāl karvāne*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

---

10

**Avesta.** I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

**Pahlavi.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

**Sanskrit.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

**Persian.** I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

**Gujarati.** I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

vāšte . . . mašhur karū. je mīśale Hormajdnī khāēs . . . e  
raveše khabar kahūc.

## II

**Avesta.** *Hvarə.xšaētəm aməšəm raēm  
aurvaŋ.aspəm yazamaide.*

āaŋ yaŋ Hvarə raoxšne tāpayeiti āaŋ yaŋ Hvarə raočō tāpayeiti hiš-  
tənti mainyavānhō Yazatānhō satəmča hasanrēmča. taŋ x'arəno  
hanbārayeinti. taŋ x'arəno nīpārayeinti. taŋ x'arəno baxšənti sām  
paiti Ahura.šātəm frādatiča āšahe gaēdā frādatiča āšahe tanuye  
frādatiča Hvarə yat aməšəm raēm aurvaŋ.aspəm.

## II

**Pahlavi.** *X'aršēt<sup>1</sup> amark rāyōmand<sup>2</sup> arvadasp<sup>3</sup> yezbexūnam.<sup>4</sup>  
adīn<sup>5</sup> amat<sup>6</sup> X'aršēt<sup>7</sup> rōšn<sup>8</sup> tāpēt<sup>9</sup> (aēy<sup>10</sup> lālā yātānēt). adīn<sup>11</sup>  
amat<sup>12</sup> X'aršēt<sup>13</sup> rōšn<sup>14</sup> tāpēt (xadūinak<sup>15</sup>) yekavīmūd<sup>16</sup> mēnūk<sup>17</sup>  
Yasat<sup>18</sup> satakānak<sup>19</sup> u<sup>20</sup> hazārkanak<sup>21</sup> etōn<sup>22</sup> sak<sup>23</sup> gadā ham<sup>24</sup>  
yedrūd<sup>25</sup> (val ae<sup>26</sup> jīvāk) u<sup>27</sup> sak<sup>28</sup> gadā barā<sup>29</sup> rānūd<sup>30</sup>  
(pavan<sup>31</sup> ēvakartakih) u<sup>32</sup> sak<sup>33</sup> gadā xelkūd<sup>34</sup> pavan samik  
madam<sup>35</sup> i<sup>36</sup> Ōhrmazd dāt pavan<sup>37</sup> frādahišnīh<sup>38</sup> sak i<sup>39</sup> ahrākīh<sup>40</sup>  
gēhān<sup>41</sup> pavan frādahišnīh<sup>42</sup> sak<sup>43</sup> i<sup>44</sup> ahrākīh<sup>45</sup> tan (aēy<sup>46</sup> vad<sup>47</sup>  
barā awzāyāt<sup>48</sup>) pavan<sup>49</sup> frādahišnīh<sup>50</sup> X'aršēt mavan<sup>51</sup> amark  
rāyōmand<sup>52</sup> arvadasp.<sup>53</sup>*

## II

**Sanskrit.** *Sūryam tejasvinam amaram buddhimantam vega-  
vadaśvam ārādhaye. tato yat Sūryaḥ rociṣmān tapate (kila  
ūrdhavam eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyāḥ  
Ījādāḥ satadhā ca sahasradhā ca. tataḥ śriyam sammelayanti  
(ekatra). tataḥ śriyam pracālayanti (vā ekahelaya). tataḥ śriyam  
varṣanti jagatyām upari Ahurmīdadattāyām (Svāminirmīṭāyām)  
vṛddhidatyā ca punyātmakāyāḥ prthivīvibhūteḥ vṛddhidatyā ca*



lord of swift horse. As is the desire of Ormazd . . . so I announce.

---

## II

**Avesta.** We sacrifice unto the immortal  
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance<sup>1</sup> of the Sun that [is] immortal, radiant, swift-horsed.

## II

**Pahlavi.** I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

## II

**Sanskrit.** I appropriate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*punyātmakānām śarīrīnām vṛddhidātyā ca Sūryasya yaḥ amaraḥ  
śuddhimān vegavadaśvaḥ.*

## II

**Persian.** *Xuršed bēmarag nārmand tēz asp rā buzurg dāram.  
ān zamān kih Xuršed rōšan tābēd (ya'ni balā āyad) ān zamān kih  
Xuršed nūr tābēd hastand mēnūyān Izadān sadakān hasārakān.  
ēšān nūr baxšand (yakhbār). ēšān nūr ravūj dahand (yakhbārāh).  
ēšān nūr babārānd bar zamān Hormasd dād zyādah dādan xūb  
in jahān ān ēih bā kirfah bāšad zyādah tanumand kirfahgarān  
zyādah dādan Xuršed kih bēmarag xāliš tēz asp bāšad.*

## II

**Gujarati.** *Khuršed bēmarag khālēs tej ghoḍānā sāhebne ārādhū.  
je vakhat rošan Khuršed tapec jēvāre rošan Khuršednū nur tapec  
tevāre mīno Ijado soogaṇā tathā hajārgaṇā e dunīānī aśoinī varad-  
hīne vāšte ane tannī pākīnī varadhīne vāšte Khuršed bēmarag  
khālēs je tej ghoḍāno sāheb che tenī jīdatīne vāšte (Khuršednū  
sāthe) ūbhā rehec ane te tamām nurne ekthā lai jāec tamām  
nurne calāvec ane te tamām nurne Hormajdnī pedā kidheli jamīn  
apar bakhšec.*

## 12

**Avesta.** *daē yat Hvare uzuxšyeiti bvaē zəm Ahura.dātəm  
yaoždādrēm apəm tačintəm yaoždādrēm apəm xayanəm yaož-  
dādrēm apəm zrayanəm yaoždādrēm apəm arəmaēštəm yaož-  
dādrēm. bvaē dāma ašava yaoždādrēm yā hēnti Spəntahe  
Mainyōuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

## II

**Persian.** I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

## II

**Gujarati.** I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

## 12

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**Avesta.** When the Sun rises up, purification<sup>1</sup> comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

## I 2

**Pahlavi.** *adın amat<sup>1</sup> X<sup>2</sup>aršet<sup>2</sup> lālā awšāyēt<sup>3</sup> (aēγ<sup>4</sup> lālā yātānēt<sup>5</sup>) yehvānēt<sup>6</sup> zamīk<sup>7</sup> Ōhrmazd dāt yōždāsr<sup>8</sup> (mīn zak<sup>9</sup> āhōk-ēnišn zyaš<sup>10</sup> pavan šap<sup>11</sup> Šēdā<sup>12</sup> madam<sup>13</sup> gōmāxt<sup>14</sup>) mayā<sup>15</sup> i<sup>16</sup> tačāk<sup>17</sup> yōždāsr<sup>18</sup> mayā i<sup>19</sup> xānīk<sup>20</sup> yōždāsr<sup>21</sup> mayā i<sup>22</sup> zray<sup>23</sup> yōždāsr mayā i<sup>24</sup> armēšt<sup>25</sup> yōždāsr. yehvānēt<sup>26</sup> dām i<sup>27</sup> ahrav<sup>28</sup> yōždāsr mavan havōd Spēnāk Mēnūk<sup>29</sup> (aēγ<sup>30</sup> valō<sup>31</sup> nafōd havōd).*

## I 2

**Sanskrit.** *tato yat Sūryaḥ ūrdhvam ārohati bhavati pṛthivī Hormīdadattā pavitratarā (tasmāt kutsitāt [kūthitāt] yat rātran Devāḥ upari kṣipanti) udakam pravāhāṇām pavitratarām udakam kūpakānām pavitratarām udakam samudrāṇām pavitratarām udakam sthāvarāṇām pavitratarām (tadāgādīnām ca). bhavati sṛṣṭiḥ punyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ Svāmīnaḥ.*

## I 2

**Persian.** *ān samān kih Xuršēd bālā āyad bāšad zamīn Hormazd āfrīdah pāktaṛ (az ān palīdi kih Divān dar šab andāzand) āb kārezahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk šavad āb īstādah (tālābhā) pāk gardad. bāšad paidāiš nek pāk kih hast ān Buzurgtar Mēnū Xudāi.*

## I 2

**Gujarati.** *ane jēvāre rošan Khuršēd bulandīmā ūco āvec tevāre Hormajdm̃ pedā kidhelī jamīn (Devo je rātne vakhat palīdi nākhech tethī) pāk thāec kāranjanā pānī pāk thāec kuvānā pānī pāk thāec dariānā pānī pāk thāec talāvnā pānī pāk thāec. ane bujorag māno (Hormajd) nī je aśo pedāes che te pāk thāec.*

## 12

**Pahlavi.** At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

## 12

**Sanskrit.** At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

## 12

**Persian.** At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

## 12

**Gujarati.** And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).



## 13

**Avesta.** *yeiđi zi Hvarə nōit usuxšyeiti ađa Daəva vispā mərən-  
činti yā hēnti haptō.karšvōhva. navačiš mainyava Yazata anhava  
astvainti paitidrəm nōit paitišṭəm vīdēnti.*

## 13

**Pahlavi.** mā<sup>1</sup> amat<sup>2</sup> X<sup>o</sup>aršēt<sup>3</sup> lā<sup>4</sup> lālā vaxšāe<sup>5</sup> (ačy<sup>6</sup> hambūn-č<sup>7</sup>  
zamān<sup>8</sup> ariktar<sup>9</sup> yātūnāe<sup>10</sup>) adin<sup>11</sup> Šedā<sup>12</sup> harvisp<sup>13</sup> murnčēnd<sup>14</sup>  
mavan havēd<sup>15</sup> pavan<sup>16</sup> haft<sup>17</sup> kišvar.<sup>18</sup> lā aiš mēnūk Yazat  
ax<sup>v</sup> i<sup>19</sup> astōmand madam<sup>20</sup> dārišnīh<sup>21</sup> u<sup>22</sup> madam<sup>23</sup> ēstišnīh<sup>24</sup>  
xaditūnāe (lā-č-šān<sup>25</sup> mekadrūnand<sup>26</sup> amat-č-šān<sup>27</sup> mekadrūnand<sup>28</sup>  
hič-šān<sup>29</sup> dāštan<sup>30</sup> lā tuvan havē<sup>31</sup>).

## 13

**Sanskrit.** *yato yadi Sūryaḥ no ūrdhvaṃ udeti (kila kiyaṇmā-  
tram api kālaṃ ced vilambayati) tato Devāḥ sarvāṇāpi vināśayanti  
yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Ījadāḥ bhuvā-  
nasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye dṛśyante (kila  
te na pratikurvanti. atha kecit pratikurvanti te ca na dhartuṃ  
śaktā bhavanti).*

## 13

**Persian.** *cirā agar Xuršēd na bālā āyad (ya'nī agar andak  
zamān ham ta'xīr kunad) pas Divān tamām haft kišvar samīn  
tabāh kunand. na hič kas mēnū bāšandagān Izadān jahān sij-  
mand nigāh dāštan rā didah mišavad (ya'nī qabūl kunand. u  
agar kašī qabūl kunad az u bardāšt na šavad).*

## 13

**Gujarati.** *agarjo Khuršēd bulandīmā āncā nahī āve to tchej  
velā tamām je hapta kešvar jamīn che tehene Devo kharāb kare.  
nahī koi mīno Ījado (Khuršēd vagere) e duniāne kāem ane negāhā  
rākhvī kabul kare (agarjo kabul kare to tethī bardāšt nahī thāi  
śake.)*

13

**Avesta.** If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support<sup>1</sup> and stability in the material world.

13

**Pahlavi.** Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

**Sanskrit.** Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

**Persian.** Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

**Gujarati.** If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

---

## 14

**Avesta.** *yō yazaitē Hvarə yaŋ aməšəm raēm aurvaŋ aspəm  
paitištātē təmanhəm paitištātē təmasēdbranəm Daēvanəm paitištātē  
tāyunəmča hazasənəmča paitištātē yātunəmča pairikanəmča  
paitištātē idyejanhō maršaonahe*

*yasaite Ahurəm Mazdəm  
yasaite Aməšə Spəntə  
yasaite haom urvānəm.*

*xšnəvəyeiti vīspe mainyavača Yazata gaədyāča yō yazaitē Hvarə  
yaŋ aməšəm raēm aurvaŋ aspəm.*

## 14

**Pahlavi.** *mavan izēt<sup>1</sup> Xʷaršēt<sup>2</sup> i<sup>3</sup> amark i<sup>4</sup> rāyōmand<sup>5</sup> i<sup>6</sup>  
arvadasp<sup>7</sup> pavan<sup>8</sup> apāč<sup>9</sup> ēstišnīh<sup>10</sup> i<sup>11</sup> tamīkən<sup>12</sup> pavan apāč<sup>13</sup>  
ēstišnīh<sup>14</sup> i<sup>15</sup> tam tōxmākən<sup>16</sup> Šēdān<sup>17</sup> pavan apāč<sup>18</sup> ēstišnīh<sup>19</sup> i<sup>20</sup>  
dušdān u<sup>21</sup> staxmakən<sup>22</sup> pavan<sup>23</sup> apāč<sup>24</sup> ēstišnīh<sup>25</sup> i<sup>26</sup> yātākən u<sup>27</sup>  
parīkən pavan apāč<sup>28</sup> ēstišnīh<sup>29</sup> i<sup>30</sup> sēš<sup>31</sup> i<sup>32</sup> nihən<sup>33</sup> ravīšn<sup>34</sup>  
af-aš<sup>35</sup> yezbexūnt<sup>36</sup> yehvūnēt<sup>37</sup> Ōhrmazd af-aš<sup>38</sup> yezbexūnt<sup>39</sup>  
Amahraspandān<sup>40</sup> af-aš<sup>41</sup> yezbexūnt<sup>42</sup> sak i<sup>43</sup> nafšā<sup>44</sup> ruvān  
af-aš<sup>45</sup> šnāyēnēt yehvūnēt harvišp<sup>46</sup> mavan<sup>47</sup> harōd<sup>48</sup> mēnūk<sup>49</sup>  
Yazat u<sup>50</sup> mavan<sup>51</sup> gētīk.<sup>52</sup>*

## 14

**Sanskrit.** *yaḥ ārādhayati Sūryam amaram buddhimantam  
vegavadaśvam anyathā-sthityā timiraudhānām vinā-sthityā tamo-  
bijānām Devānām vinā-sthityā caurāṇām ca balātkaṛiṇām ca  
vinā-sthityā śākinīnām ca Mahārākṣasīnām ca vinā-sthityā mṛtyoḥ  
guptacāriṇaḥ sa ārādhayati Svāminam Mahājñāninām sa ārād-  
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa ārād-  
hayati svīyam ātmānām sa sanmānayati samagrān śūnyacāriṇaśca  
Ījādān pṛthivīcāriṇaśca.*

## 14

**Avesta.** Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,  
He sacrifices unto the Archangels,  
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

## 14

**Pahlavi.** Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

## 14

**Sanskrit.** Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

## 14

**Persian.** *har kih buzurg dārad Xuršēd kih bēmarag nūrmand  
tēz asp ast bāz dāstan tārikī rā bāz dāstan tārikī tuxm Divān rā  
bāz dāstan Divān u duzdān u rāhzanān rā bāz dāstan jādavān u  
pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāstah  
Hormazd rā u buzurg dāstah Amšāsfandān rā u buzurg dāstah  
ravān xūd rā u xušnūd kardah tamām Izadān mēnūān u tamām  
Izadān gētīān rā.*

## 14

**Gujarati.** *je koi ke Khurshed bemarag khāleś tej ghoḍānā  
śāhebnē ārādhe tethi pāchū rehe (iāne dur thāe) andhārū (ane)  
andhārī tokhamnā (iāne dojakhi) Devo dur thāe ane coro ane  
vātpādā dur thāe jādugaro tathā pariō dur thāe ane chupīū āvnār  
mohot dur thāe. jeñe ārādheo Khuršēdne teñe ārādheo Hor-  
mazdane teñe ārādheā Amšāspandone teñe ārādheū potānā  
rovāñne ane teñe te jehāñnā tathā e jehāñnā tamām Ijadone  
khuśhāl kidhā.*

## 15

**Avesta.** *yazai Mīdrəm vouru.gaoyaoitīm hazanra.gaošm bač-  
varə.čāšmanəm.*

*yazai vazarəm hunivixtəm  
kamərəde paiti Daēvanəm  
Mīdrō yō vouru.gaoyaoiitš.*

*yazai haxədrəmča yač asti haxədranəm vahistəm antarə Mānhəmča  
Hvarəča.*

## 15

**Pahlavi.** *mavan<sup>1</sup> yezbexunt<sup>2</sup> X<sup>o</sup>aršēt<sup>3</sup> i<sup>4</sup> amark i<sup>5</sup> rāyōmand<sup>6</sup>  
i<sup>7</sup> arvadasp<sup>8</sup> aš<sup>9</sup> yezbexunt<sup>10</sup> Mitr i<sup>11</sup> frāx<sup>o</sup>gōyōt<sup>12</sup> i<sup>13</sup> hasār<sup>14</sup> gōš  
i<sup>15</sup> bēvar čāšm<sup>16</sup> (af-aš<sup>17</sup> frāx<sup>o</sup>gōyōti<sup>18</sup> ae<sup>19</sup> ačy amat<sup>20</sup> evatāk<sup>21</sup>  
pavan<sup>22</sup> dašt<sup>23</sup> šāyet<sup>24</sup> yātāntan u<sup>25</sup> vazlūntan<sup>26</sup> pavan rās i Mitr*



## 14

**Persian.** Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

## 14

**Gujarati.** Whoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

## 15

**Avesta.** I shall sacrifice<sup>1</sup> unto Mithra, the lord of wide pastures, who has a thousand ears,<sup>2</sup> ten thousand eyes.

I shall sacrifice unto his mace, well aimed<sup>3</sup>  
Against the skulls of the Demons—  
Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,<sup>4</sup> which is the best of friendships, [namely] that between the Moon and the Sun.

## 15

**Pahlavi.** Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš<sup>27</sup> hazār<sup>28</sup> gōšik<sup>29</sup> hanā<sup>30</sup> aēy-aš<sup>31</sup> hazār<sup>32</sup> Yazat levatā<sup>33</sup>  
 gōmārt<sup>34</sup> yekavīmūnd<sup>35</sup> mavan ō<sup>36</sup> Mitr<sup>37</sup> yemalelūnd<sup>38</sup> aēy<sup>39</sup>  
 denā-č<sup>40</sup> vašmamūn<sup>41</sup> u<sup>42</sup> zak-č<sup>43</sup> vašmamūn<sup>44</sup> Mitr<sup>45</sup> min talin  
 gōš hamāk<sup>46</sup> vašmamūnēt<sup>47</sup> af-aš<sup>48</sup> bēvar čašmih<sup>49</sup> hanā<sup>50</sup> aēy-aš<sup>51</sup>  
 bēvar Yazat levatā<sup>52</sup> gōmārt<sup>53</sup> yekavīmūnd<sup>54</sup> mavan ō<sup>55</sup> Mitr<sup>56</sup>  
 yemalelānd aēy denā-č<sup>57</sup> xaditūn<sup>58</sup> u<sup>59</sup> sak-č<sup>60</sup> xaditūn<sup>61</sup> Mitr<sup>62</sup>  
 min talin čašm hamāk<sup>63</sup> xaditūnēt<sup>64</sup> hanā<sup>65</sup> rāe hazār gōš u bēvar  
 čašm guft yekavīmūnēt) af-aš<sup>66</sup> yezbexūnt<sup>67</sup> vazr<sup>68</sup> i hunixām  
 pavan kamār<sup>69</sup> madam i<sup>70</sup> Šēdān<sup>71</sup> i<sup>72</sup> Mitr<sup>73</sup> i<sup>74</sup> frax<sup>75</sup> gōyōt<sup>76</sup>  
 (ae<sup>76</sup> hunixāmih<sup>77</sup> ae<sup>78</sup> aēy bāstān<sup>79</sup> ētōn<sup>80</sup> yaxsenunēt mēnūkihā  
 barā vazlūnēt<sup>81</sup> vināskārān<sup>82</sup> pātifrās<sup>83</sup> barā<sup>84</sup> vabidūnd<sup>85</sup> u<sup>86</sup>  
 mēnūkihā<sup>87</sup> laxvār ō<sup>88</sup> kantir yātūnēt). yezbexūnam<sup>89</sup> hamxāk<sup>90</sup>  
 Mitr<sup>91</sup> Yazat<sup>92</sup> aēy<sup>93</sup> ait<sup>94</sup> min<sup>95</sup> hamxākān<sup>96</sup> pahlum<sup>97</sup> mavan<sup>98</sup>  
 andark Māh u X<sup>99</sup> aršet<sup>100</sup> (aš<sup>100</sup> ravīšn<sup>101</sup> ae gās-aš<sup>102</sup> tamā).

## 15

**Sanskrit.** *yah ārādhayati Sūryam amaram śuddhimantam  
 vegavadaśvam sa ārādhayati Mihiram nīvāsītāranyam sahasra-  
 karnam daśasahasralocanam sa ārādhayati vajram suniyuktam  
 mastakopari Devānām Mihirasya yo nīvāsītāranyah (sarvadā eva  
 evam vidadhāti yat adṛśyārūpatayā prayāti pāpakarmīṇām nigra-  
 ham kurute). ārādhaye mītram ca (Mihiram Ījdam) yam asti  
 mitrebhyaḥ parataram antaś Candrasya ca Sūryasya ca (kila asya  
 pravṛttiḥ Candrasūryayoh antarāle asti).*

## 15

**Persian.** *kih buzurg dārad Xuršēd bēmarḡ nārmand tēs asp  
 rā u buzurg dārad Mīhr dašt sardār hazār gūš dah hazār čašm  
 rā u buzurg dāšta gurz xūb nihādah bar sar Divān kih Mīhr  
 sardār jāikā (hamīša hamcanīn nihādah dārid kih az ghaib bayāyad  
 gunāhgārān rā ‘azāb kunad). buzurg dāram dāstī Mīhr Isad rā  
 kih hast az dūstān bartar andar Xuršēd u Māh (ya’nī raftār u  
 dar miyān Xuršēd u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

## 15

**Sanskrit.** Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

## 15

**Persian.** Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

## 15

**Gujarati.** *jene Khursed bemarag khāles je tej ghoḍāno khāvand che tehene ārādheo tene arādheo jangalno pāsban hajār kān ane daś hajār ākhnā sāheb Meher (Ijad) ne tene ārādheo je jangalno pāsban Meher (Ijad) che tenā gorajne je Devonā sar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā sar ūpar dekhaito mukelo che tenā hevī ejmat che ke jevāre dojakhā rovāno ūpar andājātlū jiāde Devo ejāb ane julam kare teāre te dojakhā rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthi ekāek Devonā sar ūpar jai paḍec. tethi Devo te gorajnā jakhamnī deheṣat khāine te rovānnā gunāhā kartā jiāde ejāb dei sakhtā nathī teāre te goraj pācho Cinvad Pul ūpar āveche). je doṣto kartā buland doṣt Meher (Ijad) che tenī doṣtine ārādhū ke jehenī Āftāb taihā Mā-hātābne dar-meān (cāl ane takhat che).*

## 16

**Avesta.**

*ahe raya xʾarənanhača  
təm yazāi surunvata Yasna  
Hvara.xšaētəm aməšəm raēm  
aurvaṭ.aspəm zaodrābyō.  
Hvara.xšaētəm aməšəm raēm  
aurvaṭ.aspəm yazamaide  
haomayō gava barəmana  
hizvō danhanha Məndrača  
vačača šyaodnača zaodrābyasča.  
arš.uxdaēibyasča vāryzibyō.*

*yeishē hātəm aaṭ Yesnē paiti vanhō Mazdā Ahurō vaēdā ašāt  
hača yānhəmčā tāsčā tāščā yazamaide.*

## 15

**Gujarati.** Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

## 16

**Avesta.**

For his radiance and his glory  
 I will sacrifice unto him, the immortal,  
 Radiant, swift-horsed Sun  
 With the audible Yasna-sacrifice and with oblations.  
 We sacrifice unto the immortal, radiant  
 Swift-horsed Sun  
 With milk provided with Haoma,<sup>1</sup> with the Baresman,  
 With skill of tongue, and with the Spell,  
 And with word, and with deeds, and with oblations,<sup>2</sup>  
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.



## 16

**Pazand.** [Addition.] *Hormazd i X<sup>o</sup>adāe i awazunī mardum mardum sardagā hamā sardagā ham bāyašt i vehā. oēm veh Dīn i Māzdayasnā āgāhī āstvanī nekī rasānāt. edun bāt.*

## 16

**Pahlavi.** *pavan zak i<sup>1</sup> valō<sup>2</sup> rāy u gadō<sup>3</sup> X<sup>o</sup>aršēt<sup>4</sup> (aēy-am<sup>5</sup> rāy u<sup>6</sup> gadō i<sup>7</sup> X<sup>o</sup>aršēt<sup>8</sup> ayāwār<sup>9</sup> yehvūnāt<sup>10</sup>). yezbexūnam<sup>11</sup> pavan zak i<sup>12</sup> nigošišnōmand<sup>13</sup> Yazīšn<sup>14</sup> (pavan<sup>15</sup> Dēn<sup>16</sup> Dastabar<sup>17</sup>) X<sup>o</sup>aršēt<sup>18</sup> i<sup>19</sup> amark<sup>20</sup> rāyōmand<sup>21</sup> arvadasp<sup>22</sup> pavan zōhr<sup>23</sup> X<sup>o</sup>aršēt<sup>24</sup> i<sup>25</sup> amark<sup>26</sup> rāyōmand arvadasp<sup>27</sup> izam<sup>28</sup> pavan Hōm<sup>29</sup> bisryā<sup>30</sup> u<sup>31</sup> Barsm<sup>32</sup> u<sup>33</sup> hizvān<sup>34</sup> dānākihā<sup>35</sup> u<sup>36</sup> Mānsr<sup>37</sup> (gōwišn Avastāk<sup>38</sup>) kunišn<sup>39</sup> (kār<sup>40</sup> byēn Yazīšn ae<sup>41</sup> zohr<sup>42</sup> āšnāk<sup>43</sup>) zak-ē<sup>44</sup> rāst gōwišn.<sup>45</sup>*

*mavan<sup>46</sup> min ātān<sup>47</sup> ētōn pavan Yazīšn madam šapīr (aēy<sup>48</sup> Yazīšn zak šapīr<sup>49</sup> Ōhrmazd X<sup>o</sup>atāe vabidūnyēn<sup>50</sup>) Ōhrmazd ākās min ahrākīh<sup>51</sup> apākīh<sup>52</sup> čikāmčāe<sup>53</sup> kār u<sup>54</sup> karpak pavan<sup>55</sup> misd u<sup>56</sup> pātdahišn ākās yehabūnēt. hanjamanīkān zakarān u<sup>57</sup> vaka-dān izam<sup>58</sup> (Amahraspandān<sup>59</sup>).*

*Ōhrmazd<sup>60</sup> X<sup>o</sup>atāe<sup>61</sup> awzūnik vabidūntak anšūtā<sup>62</sup> anšūtā<sup>63</sup> sartakān u<sup>64</sup> hamāk<sup>65</sup> sartakān rā<sup>66</sup> (mavan<sup>67</sup> 10 sartak havōd) hamak<sup>68</sup> šapīrān rā.<sup>69</sup> valō<sup>70</sup> lenō mavan<sup>71</sup> šapīrān<sup>72</sup> i<sup>73</sup> Dēn i<sup>74</sup> Mazdayasnān<sup>75</sup> havōdem<sup>76</sup> ākāsīh<sup>77</sup> u<sup>78</sup> ōstavārīh<sup>79</sup> u<sup>80</sup> avigūmānīh<sup>79</sup> u<sup>80</sup> newakīh yehamtūnāt. ētōn yehvūnāt (čigōn<sup>81</sup> amat<sup>82</sup> afrīnam<sup>83</sup>).*

## 16

**Sanskrit.** *asya śuddhaya śriyā ca enam ārādhaye śrūyamāṇa-ijisnyā Sūryam tejasvinam amaram śuddhimantam vegavadaśvam (śuddhaya śriyā ca Sūryasahāyinyā śrūyamāṇa-ijisnyā gurumukhena). prānāih Sūryam tejasvinam amaram śuddhimantam vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā [jihvayāh dakṣatayā] Māntravacanāih*

## 16

**Pazand.** [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdayasnians. So be it.

## 16

**Pahlavi.** Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

## 16

**Sanskrit.** Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvānibhiḥ*) *karmanā ca (kāryam yat antarijīsanu) jyoreṇa* (kila *prāṇena udakasambhātēna*) *satyoktābhiḥca vāṇibhiḥ.*

*ye vidyamānebhyaḥ evam Ijīṣnyā upari uttamasya Mahājñāninaḥ Svāminah (kila ijiṣnāḥ Ahuramajdasyārthe pracurāḥ kurvanti) vettuḥ punyaṁ yat kiṁcit (kila yat kiṁcit punyaḥprasādam Ahuramajdo vetti). samavāyikān tān [tānsca] tāśca āvādhaye. (kila narastrīakṛtīn Anuśāspintān).*

[. . .]

## 16

**Persian.** *bah nūr u xāliṣi u ham urā busurg dāram bah šanīdah Yazīšn Xuršēd yāri rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nūrmand bēmarg xāliṣ tēz asp rā busurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātar bah Mānšahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

*kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dūnad) anjuman narān u nāriān rā busurg dāram (ya'nī nar šūrat u nāri šūrathā Amšāsfandān).*

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidūn bād.*

## 16

**Gujarati.** *tehenī (iāne Khurshednī) khālēśi ane nure karī tehene arādhū (Dinnā Dašturtḥī) Ijaśne śābhilīne. Khuršed bemarag khālēś tej ghodānā sāhebnē jore karī. Khuršed bemarag khālēś tej ghodānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[ . . . ]

## 16

**Persian.** On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

## 16

**Gujarati.** I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

*śāhebnē Home karī jivāme karī ane Barsame karī ane dānā jobāne karī ane (Avastānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāst bolve karī ārādhū.*

*ke e raveše bijā (Ijado) kartā Ijaśne Dādār Hormajdnī bulandtar ane behetar che ke nekithā harjagomā Hormajd khabar āpeche (iāne śavābno badlo Dādār Hormajd jāñec ane āpec). narnī suratnā ane mādānī suratnā (Fareštāvonā) anjumanne ārādhū.*

[Version of the Pazand.] *e Hormajd śāheb ādmīo ane ādmīonī jātnī ane tamām jātnī vardhāno karnūr tamām Dinnā śarīk bhalā lokone ane hū je bhalī Mājdiāšnī Dinno cheu te mahane (Dinnī) khabar tathā beśak begūmānī ane ūstavāri ane nekī pohocādo ane ekej raveše thāo (jemke me doā kīdhī).*

17

*Avesta. yasnamča . . . āfrināmi Hvarə.xšaētahe aməšahe raēvahe aurvaē.aspahe.*

17

*Pahlavi. yazišn . . . āfrinam val<sup>1</sup> X<sup>2</sup>aršet<sup>2</sup> i<sup>3</sup> amark rāyō-mand arvadašp.*

17

*Sanskrit. ijisnim ca . . . āśirvādayāmi Sūryāya tejasvine amarāya śuddhimate vegavadaśvāya.*

17

*Persian. duāi yazišn . . . Xuršed nūrmand bēmarag xāliṣ tēz asp rā.*

17

*Gujarati. ijaśne . . . dova karū Khuršed bēmarag safātī bhareta tej ghodānā khāvandne.*



horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

---

17

**Avesta.** I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

**Pahlavi.** I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

**Sanskrit.** I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

**Persian.** The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

**Gujarati.** I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

---

## 18

**Avesta.** *Ahurāniš Ahurahe vahištābyō zaodrābyō sraēštābyō dahmo.pairiṣharštābyō zaodrābyō ahmāi raēšša . . . yaδā āfrināmi. hazanrēm . . . baēvare baēšazanəm. jasa mē avanhe Mazda . . . Zrvānahe Darzōyō.X<sup>a</sup>adātahe. [Pazand.] kərbā muzd . . . yaδa āfrināmi.*

## 18

**Pahlavi.** *Ahurānāe<sup>1</sup> Ahurāe<sup>2</sup> pavan zak i<sup>3</sup> pahlum zōhr<sup>4</sup> (i<sup>5</sup> tōrān) pavan zak i<sup>6</sup> nēwak<sup>7</sup> zōhr<sup>8</sup> pavan<sup>9</sup> zak i<sup>10</sup> dahmān<sup>11</sup> nikūrit<sup>12</sup> zōhr<sup>13</sup> (āt<sup>14</sup> mavan<sup>15</sup> dahmān<sup>16</sup> pālūt<sup>17</sup> yemalelūnēt<sup>18</sup>). mavan tān am yehvūnāt . . . ḥēn denā āfrin. hazār bār . . . bēvar bēšazišn. barā yehamtūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang X<sup>a</sup>atā. karpak mīzd . . . čigōn āfrin vabi-dūnam.*

## 18

**Sanskrit.** [The sentence beginning with *Ahurāniš* does not occur in the Sanskrit version.] *asmākaṁ buddhayaḥ . . . yathā āśīrvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dirgharāja. [. . .] . . . yathā āśīrvādayāmi.*

## 18

**Persian.** *Xudāi Xudāi bah bartar sūr gāvān u nek sūr bah ān nek mard xūb muḥāfazat kardah (dīdah). mārā nūr . . . canāncih āfrin mikunam. hazār . . . dah hazār tandurustī rā. baras marā bayāri ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih āfrin mikunam.*

## 18

**Gujarati.** *e śāhebonā Śāheḥ buland jore karī nek jore karī ane nek negāhā kīdhele jore karī Tune ārādhū. khāleṣī hamune . . .*

18

**Avesta.** [Whoso sacrifices unto] the Ahurian waters<sup>1</sup> of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

**Pahlavi.** Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

**Sanskrit.** [The sentence beginning with *Ahurāniś* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [ . . . ] . . . as I bless.

18

**Persian.** [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

**Gujarati.** O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajārganē . . . dašhazārganē tandarusti.  
pohoc mārī iyārie e dānā Hormajd . . . Der Khudā Jamāno.  
savābnā badlāne . . . jemke mē doā kidhi.*

## 19

**Pazand and Avesta.** *roz nek nam roz pāk nam roz mubārak  
(falq) māhe mubārak (falq) gāhe (falq) namāz i dādār i gehq  
damaq. xšnaodra . . . staomi ašem.*

*gurz x<sup>re</sup>h awazāyāt X<sup>a</sup>aršēt i amarg i rayōmand i aurvandasp  
amāwand pērōžgar amāwandī pērōžgarī. dāt Dīn vahē Māzda-  
yasna āgāhī rawāi vāfrīngānī bāt haft kāsvar zamī. edun bāt.  
man āno āwāyat šudan.*

*Dādār i gehq Dīn i Māzdayasnī Dāt i Zarδuštrī. nāmasē tē  
ašāum sēvište Arədvī Sūre Anāhite ašaone.*

*nēmō Urvairē vanuhi Māzda.δāte ašaone.*

*Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.*

*X<sup>a</sup>aršēt amarg rayomand aurvandasp be rasāt.*

## 19

**Pahlavi.** *yām<sup>1</sup> (nāmān) u bilā<sup>2</sup> (nāmān) u<sup>3</sup> gās (nāmān).  
namāz yedrūnam zak i Lak Dātār (aēy<sup>4</sup> pētāk vabidūntak gētīh u  
datak nēwakīh). šnāyēnūtārīh . . . ahrākīh izam.*

*busurgīh u rōšnīh awzūn<sup>5</sup> yehvūnāt<sup>6</sup> X<sup>a</sup>aršēt amark rāyōmand  
arvadasp<sup>7</sup> X<sup>a</sup>aršēt<sup>8</sup> amāwand u pērōžkar aīt (busurgīh<sup>9</sup> valō<sup>10</sup>  
awzūn yehvūnāt). amāvandīh<sup>11</sup> u<sup>12</sup> pērōžkarīh<sup>13</sup> u dāt Dēn<sup>14</sup> i<sup>15</sup>  
šapīr Mazdayasn<sup>16</sup> rā. ākāsīh<sup>17</sup> u<sup>18</sup> rawākīh<sup>19</sup> goāfrīngānīh<sup>20</sup>*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

---

## 19

**Pazand and Avesta.** Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardivisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

## 19

**Pahlavi.** Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice



*yekvūnāt. bēn haft kišvar zamīk etōn yekvūnāt. li rā tamā apāyēt vazlūnian.*

(*namāz*<sup>21</sup>) *Dātār (aēy datak pētāis) gētīh rā.*<sup>22</sup> (*namāz*<sup>23</sup>) *Dēn i*<sup>24</sup> *Mazdayasn*<sup>25</sup> *rā*<sup>26</sup> *mavan*<sup>27</sup> *dāt Zaratušt*<sup>28</sup> *ait. namāz ō lak ahrav*<sup>29</sup> *sūtōmand Ardvīsūr anast ahrav.*

*nasīm zak i Urvar šapīr Ōhrmazd dāt i*<sup>30</sup> *ahrav rā.*

*X<sup>o</sup>aršēt*<sup>31</sup> *amark rāyōmand arvadasp*<sup>32</sup> *izām.*

*X<sup>o</sup>aršēt*<sup>33</sup> *amark rāyōmand arvadasp*<sup>34</sup> *barā yehamtūnāt.*

19

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

19

**Persian.** [The paragraph does not occur in the Persian version.]

19

**Gujarati.** [. . .] *dunīānī khalaknā pedā karnār Dādārne namūc. kluṣṭhāl karūc Hormajdne . . . tārif karū rāstīnī.*

*Khuršed bēmarag khālēs tej ghoḍāno sāheb hematdār ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāsni Dinno inṣāf ane hemat ane fatehmandī jiādā ihāo ane ehej raveše hafta kešvar jamīnmā (Dinnī) khabar tatha (Dinnū) jāri thāvū tathā maṣahurī ihāo. mahne te jago (iāne te jehānmā) javu šajāvār che.*

*ane jehānno pedā karnār Dādārne ane Mājdiāsni Din je Jar-toštne āpī che tehnā inṣāfne ane tūū pak fāedām cāhānūr ašone nomāj karūc.*

*ane Hormajdnā pedā kidhelā behetar Urvarone nomāj karūc.*

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

19

**Persian.** [The paragraph does not occur in the Persian version.]

19

**Gujarati.** [ . . . ] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[ . . . ]

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## 2. Mihr Nyaish

## AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

**Avesta.** [The passage does not occur in the Avestan text.]

○

**Pazand.** *pa nqm i Yazdā. Hormazd i Xʷadāe i awazūnī gurz xʷarahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt. əž hamā gunāk . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd Xʷatā<sup>2</sup> awzūnik. buzurgih<sup>3</sup> u rōšnīk<sup>4</sup> Mitr frāxʷgōyōt<sup>5</sup> dātabar<sup>6</sup> i<sup>7</sup> rāst<sup>8</sup> awzūn yehvūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

**Persian.** [The passage does not occur in the Persian version.]

○

**Gujarati.** *(šaru karūc) Iajdā dānā šāheb pote potānī mele pedā thaelo vardhīno karnār che tehenā nāme karī. Meher (Ijad) jan-galno pāsbān che tenī rāst dāvarnī bulandī ane rošnī jīādā thāo (ane te mähārī madade) pohoco. hū tamām gunākthī . . . tobā karī pācho farū cheñ.*

1—9

**Avesta.** *nemas Te Ahura Mazda . . . jasa me avanhe Mazda. ašāunqm varuhīš sūrā spētā Fravašayō yazamaide Miθrēm vouru.gaoyaoitīm yazamaide.*

## 2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND  
GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

**Avesta.** [The passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

**Persian.** [The passage does not occur in the Persian version.]

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

---

I-9

**Avesta.** Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

## I-9

**Pahlavi.** *namāz yedrūnam ō Lak Ōhrmazd . . . barā yeham-tūn ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzān-nikān Fravahr īsam. Mitr i frāx<sup>9</sup>gōyōt īsam.*

## I-9

**Persian.** *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'ašmat dārandagān afzūnyān rā buzurg dāram. Mihr bāšandah daštahā rā buzurg dāram.*

## I-9

**Gujarati.** *namūc Tune e Hormajd . . . pohoc mākārī iārīe e Hormajd. behetar jīadatīnā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāsbānne ārādhū.*

## 10

**Avesta.** *fravarāne . . . Ahura.tkaēšō. [Gāh.] Miθrahe vouru.gaoyaoitōiš hazarā.gaošahe baēvarā.čāšmanō aoxto.nāmanō Yazatahe Rāmano X<sup>a</sup>āstrahe xšnaoθra . . . frasastayaēča. yaθā Ahū vairyō . . . viθvā mraotū.*

## 10

**Pahlavi.** *franāmam . . . Ōhrmazd Dātistān. [Gāh.] Mitr<sup>1</sup> frāx<sup>9</sup>gōyōt<sup>2</sup> 1000 gōš bēvar čāšm guft šēm Yazat (aēγ-aš šēm pavan dēnā Dēn guft yekavimūnēt<sup>3</sup>) Rāmišn X<sup>a</sup>ārūm (ae<sup>4</sup> Rāmišn X<sup>a</sup>ārūm denā<sup>5</sup> aēγ sak<sup>6</sup> Mēnūk mavan<sup>7</sup> anšūtā<sup>8</sup> pavan x<sup>a</sup>arišn<sup>9</sup> mičak xavitūnēt pavan rās i<sup>10</sup> valā<sup>11</sup>). pavan šnāyēnītarīh . . . frač afrīnakānīh. čīgōn Ahu kāmāk . . . dānišnīk yemale-lūnam.*



## 1-9

**Pahlavi.** I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

## 1-9

**Persian.** Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

## 1-9

**Gujarati.** I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

---

10

**Avesta.** I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

## 10

**Pahlavi.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

## 10

Persian. [The passage does not occur in the Persian version.]

## 10

Gujarati. *bujorgiṭhā paḍhū . . . Hormajdno Hokam. [Gāh.] Meher (Ijad) jangalno pāsbān hajār kār tathā daś hajār ākhno śāheb kaheā nāmno Ijad (iāne Dīnmā ehenū nām ghaṇī jagoe kahū che) tehene ane rāmaśnī tathā āśānīno āpnār (Rām Ijad) ne khusāl karvāne vāste . . . maśhur karū. je mīśāle Hormajdnī khāeś . . . e raveśe khabar kahūc.*

## 11

Avesta. *Miθrəm vouru.gaoyaoitīm yazamaide arš.vācānham . . . jaxāurvānham. Miθrəm aiwi.dahyūm yazamaide. Miθrəm antar.dahyūm yazamaide. Miθrəm ā.dahyūm yazamaide. Miθrəm upairi.dahyūm yazamaide. Miθrəm adairi.dahyūm yazamaide. Miθrəm pairi.dahyūm yazamaide. Miθrəm aipi.dahyūm yazamaide.*

## 11

Pahlavi. *Mitr i frāx<sup>9</sup>gōyōt izam i rāst gōwišn . . . jīgār. Mitr<sup>1</sup> pērāmūn<sup>2</sup> matā izam. Mitr<sup>3</sup> andar<sup>4</sup> matā izam. Mitr<sup>5</sup> bēn dēnā matā izam. Mitr azpar<sup>6</sup> matā izam. Mitr adari<sup>7</sup> matā<sup>8</sup> izam. Mitr<sup>9</sup> levīn (kolā<sup>10</sup>) matā izam. Mitr<sup>11</sup> pas<sup>12</sup> matā izam.*

## 11

Persian. *Mihr (sardār maḥabbat rā) bāšandah daštahā rā buzurg dāram rāst guftār . . . zūr bah bāzū dārad. Mihr pērāmūn šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

## IO

**Persian.** [The passage does not occur in the Persian version.]

## IO

**Gujarati.** I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

---

## II

**Avesta.** We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

## II

**Pahlavi.** I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

## II

**Persian.** I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

*urā buzurg dāram. Mihr kih dar īn šahr ast urā buzurg dāram. Mihr kih bālāi šahr ast urā buzurg dāram. Mihr kih bazār šahrhā mimānad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.*

## 11

**Gujarati.** *Meher (Ijad) jangalnā pāsbanne ārādhū rāsti bolnār . . . jorāvar bājuno. Meher (Ijad) šeherne āspās che tehene ārādhū. Meher (Ijad) šeherne andar che tehene ārādhū. Meher e šehermā che tehene ārādhū. Meher šeherne upar che tehene ārādhū. Meher šehermā nice che tehene ārādhū. Meher šehermā āgal che tehene ārādhū. Meher šehermā pachvāde che tehene ārādhū (iāne šehermā āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar che henā samaj e je āgal pachvāde tathā nice upar Meher Ijad negehebānīno karnār che).*

## 12

**Avesta.**

*Miθrəm Ahura bərəzanta  
aiθyajanha ašavana  
yazamaide.*

*Strēušča Mānhamča Hvarōča  
urvarā paiti Barəsmayā.  
Miθrəm vīspanəm dahyūnəm  
daiñhu.paitim yazamaide.*

## 12

**Pahlavi.** *Mitr x<sup>a</sup>atā<sup>1</sup> buland mavan<sup>-</sup> amark u<sup>3</sup> ahraiv aīt<sup>4</sup>  
valō rā izam. Star-č<sup>5</sup> u Māh u X<sup>a</sup>aršēt<sup>6</sup> pavan<sup>7</sup> zak<sup>8</sup> i urva-  
rān<sup>9</sup> Barsm.<sup>10</sup> Mitr harvisp<sup>11</sup> matāān dehupat<sup>12</sup> izam.*

## 12

**Persian.** *Mihr šāhib buland kih pušīdah mīrasad u ašo hast  
urā buzurg dāram. Sītārah u Māh u Xuršēd u Ūrvar kih Bar-  
sam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast  
urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

## II

**Gujarati.** I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

## I2

**Avesta.**

We sacrifice unto Mithra and Ahura,  
The exalted, imperishable, righteous ones.  
And the Stars, the Moon, and the Sun,  
By means of trees yielding Baresman.  
We sacrifice unto Mithra, the lord  
Of all countries.

## I2

**Pahlavi.** I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

## I2

**Persian.** I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.



## 12

Gujarati. *ghaṇo buland sāheb bemarg aṣo Meher (Ijadne) tatha Śetārā ane Mahātāb and Āftābne ārādhū. (ane) urvarnī Bar-same kari tamām šeherono pādsāh (iāne pāsbān) Meher (Ijad) ne ārādhū.*

## 13

Avesta. *ahe raya x<sup>ar</sup>arənamhača  
təm yazāi surunvata Yasna*

*Miðrem vouru.gaoyaoitīm saodrābyō. Miðrəm vouru.gaoyaoitīm  
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daiñhubyō.*

## 13

Pahlavi. *pavan sak i<sup>1</sup> valā<sup>2</sup> rāy u gadā i<sup>3</sup> Mitr<sup>4</sup> (aēγ-am<sup>5</sup>  
rāy u<sup>6</sup> gadā Mitr ayāwār yehvūnāt<sup>7</sup>) pavan<sup>8</sup> sak i<sup>9</sup> nigōšišnō-  
mand<sup>10</sup> Yazišn<sup>11</sup> (pavan Dēn<sup>12</sup> Dastabar) Mitr frāx<sup>gōyōt</sup><sup>13</sup> pavan  
sōhr.<sup>14</sup> Mitr<sup>15</sup> frāx<sup>gōyōt</sup><sup>16</sup> izam. (lenā<sup>17</sup> barā yehamtūnāt).  
rāmišn<sup>18</sup> manišnūh<sup>19</sup> u humānišnūh<sup>20</sup> (yehvūnāt<sup>21</sup>) Ērān<sup>22</sup> mataān<sup>23</sup>  
(aēγ<sup>24</sup> šapūr Dēnān<sup>25</sup>).*

## 13

Persian. *bah nūr u rošnī u urā buzurg dāram bah šanīdah  
Yazišn (az sabān Dasturān). bah sūr Mihr šāhib šahr ham šāhib  
šahr rā buzurg dāram. rāmišnī ašoi neki šadi.*

## 13

Gujarati. *tehenī (iāne Meher Ijadnī) khaleśī ane nure kari  
tehene ārādhū (Dinnā Dašturothī) Ijaśne sābhline jangalnā pāsbān  
Meher (Ijadne). jore kari jangalnā pāsbān Meher (Ijad) ne*

## 12

**Gujarati.** I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

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## 13

**Avesta.**

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

## 13

**Pahlavi.** For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

## 13

**Persian.** For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

## 13

**Gujarati.** For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

*ārādhū. Irān sehernā (iāne bhalī Dinnā loko) ne rāmašnīnū  
rehevū (ane) nekinū rehevū (thāo).*

## 14

Avesta.

*āča nō jamyāt avanhe  
āča nō jamyāt ravanhe  
āča nō jamyāt rafnanhe  
āča nō jamyāt marždikāi  
āča nō jamyāt bašasāi  
āča nō jamyāt varəθraçnāi  
āča nō jamyāt havanhāi  
āča nō jamyāt ašavastūi  
uγrō aiwiθrō yasnyō  
vahmyō anaiwi.druxtō  
vīspamāi anuhe astavaite  
Miθrō yō vouru.gaoyaoitiš.*

## 14

**Pahlavi.** *zak-č<sup>1</sup> i<sup>2</sup> lenō yehamtūnāt pavan<sup>3</sup> ayāwārīh.<sup>4</sup> zak-č<sup>5</sup>  
i<sup>6</sup> lenō yehamtūnāt rāyōmandīh.<sup>7</sup> zak-č<sup>8</sup> i<sup>9</sup> lenō yehamtūnāt  
pavan<sup>10</sup> rāmišn. zak-č<sup>11</sup> i<sup>12</sup> lenō yehamtūnāt pavan<sup>13</sup> āmurzišn.  
zak-č<sup>14</sup> i<sup>15</sup> lenō yehamtūnāt pavan<sup>16</sup> bēšasēnūtārīh.<sup>17</sup> zak-č<sup>18</sup> i<sup>19</sup>  
lenō yehamtūnāt pavan<sup>20</sup> perōžkarīh. zak-č<sup>21</sup> i<sup>22</sup> lenō yehamtūnāt  
pavan<sup>23</sup> huax<sup>24</sup> i<sup>25</sup> zak-č<sup>26</sup> i<sup>27</sup> lenō yehamtūnāt pavan<sup>28</sup> ahravīh<sup>29</sup>  
čīr u aparvēc<sup>30</sup> yazišnōmand<sup>31</sup> u nyāyišnōmand adružīh (aēy  
družīh<sup>32</sup> lūt) harvisp<sup>33</sup> patmān<sup>34</sup> ax<sup>35</sup> i<sup>36</sup> astōmand<sup>37</sup> Mitr  
frāx<sup>38</sup> gōyōt.<sup>39</sup>*

## 14

**Persian.** *āncih marā barasād barāy yāri. āncih marā barasād  
barāy nūr bakhšī. āncih marā barasād barāy rāmišn dādan  
āncih marā barasād barāy murād (ya'm har cih bax'āham har  
kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

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## 14

**Avesta.**<sup>1</sup>

And may he come to us for help,  
 And may he come to us for freedom,  
 And may he come to us for joy,  
 And may he come to us for mercy,  
 And may he come to us for healing,  
 And may he come to us for victory,  
 And may he come to us for well-being,  
 And may he come to us for sanctification—  
 He, the mighty one, overpowering, worthy of sacrifice,  
 Worthy of prayer, the undeceived one  
 In all<sup>2</sup> the material world—  
 Mithra, who [is] the lord of wide pastures.

## 14

**Pahlavi.** May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

## 14

**Persian.** May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

*barāy tandurustī. āncih kih marā barasād barāy firūzī. āncih kih marā barasād barāy nek andēšī. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār bušurg dāštan u sazāvār nyāyīš kardan u hargiz na āzārdan (ya'nī āzār na bāyad dādan) tamām Māh bāyastad kih Mihr šāhib dāstahā ast.*

## 14

**Gujarati.** *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīnā farāklūne vāšte. te amone pohoco rāmašnīne vāšte. te amone pohoco bakhšēs karvāne vāšte. te amone pohoco tandarustīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgārōnī tārf karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghāno gāleb Ijašne (tathā) nīācs karvāne lāeknā (Meher Ijadne) ājurde nahī karū ane jangalno pāšbān ane tamām duniāno andājo je Meher (Ijad) che.*

## 15

**Avesta.** *tīm amavantīm Yazatām  
sūrām dāmōku savištīm  
Miθrem yazāi zaodrābyō.  
tīm pairi.jasāi vantača nēmanhača  
tīm yazāi suruvata Yasna*

*Miθrēm vouru.gaoyaoitīm zaodrābyō. Miθrēm vouru.gaoyaoitīm yazamaide.*

*Haomayō gava . . .  
arš.uxdaēibyasča vāryšibyō.  
yeñhe hātām . . . tāsčā tāsčā yazamaide.*



cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

## 14

**Gujarati.** And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

## 15

**Avesta.**

With oblations will I sacrifice unto him,  
The Angel Mithra, the strong,  
Helpful, most beneficent among the creatures.  
Him will I approach<sup>1</sup> with love<sup>2</sup> and homage.  
Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .  
And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

## 15

**Pahlavi.** *zak*<sup>1</sup> *amāvand Yazat awzārōmand*<sup>2</sup> *dāmān*<sup>3</sup> *rā sūt x<sup>o</sup>āstār Mitr*<sup>4</sup> *izam pavan*<sup>5</sup> *zōhr*<sup>6</sup> *zak*<sup>7</sup> *Mitr li rā barā*<sup>8</sup> *yehamtūnāt pavan*<sup>9</sup> *ayāwārih*<sup>10</sup> *u nyāyišn. pavan zak*<sup>11</sup> *nigōšišnōmand*<sup>12</sup> *Yazišn*<sup>13</sup> (*pavan*<sup>14</sup> *Dastabar*<sup>15</sup> *i*<sup>16</sup> *Dēn*<sup>17</sup>) *Mitr*<sup>18</sup> *frāx<sup>o</sup>gōyōt*<sup>19</sup> *pavan*<sup>20</sup> *zōhr*<sup>21</sup> *Mitr*<sup>22</sup> *frāx<sup>o</sup>gōyōt*<sup>23</sup> *izam. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min ātān . . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

## 15

**Persian.** *ān himmatī Izad 'azmatī xūd sud x<sup>o</sup>āstār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikastan dušmanān u namāz burdan. urā buzurg dāram bah šanīdah Yazīšn (az zabān Dasturān). bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūratā Amšāsfandān).*

## 15

**Gujarati.** *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno cāhanār Meher Ijadne (māhāre) jore karī ārādhū. (ane) dušmanone toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū. ane tehene ārādhū (Dinnā Dašturothū) Ijašne šābhline jaṅgalnā pāšbān Meher Ijadne. jore karīne jaṅgalnā pāšbān Meher (Ijadne) ārādhū Home karī jīvāme karī . . . ane rāst bolve karī ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dādār Hormajdnī bulandtar ane behetar che . . . narnā suratnā ane mādānī suratnā (Fareštāvonā) anjumanne ārādhū.*

## 15

**Pahlavi.** I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 15

**Persian.** I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 15

**Gujarati.** I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

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## 3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

**Avesta.** [The introductory passage does not occur in the Avestan text.]

○

**Pazand.** *pa nam i Yazdā. Hormazd i X'adāe i awaznūn gurz x'arahe awazāyāt. Māh bōxtār Māh Izad bē rasāt. az hama gunāh . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd X'atā awzūnik. buzurgih u rōšnīh i Māh bōxtār awzūn yehvūnāt u zak Māh Yazat barā ayāwārīh i lenō barā yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

**Sanskrit.** [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

○

**Persian.** *bah nām Izad. Hormazd Xudāi ruz afsūn buzurgī u rōšnī dar afsāyīšn bād. Māh xāliṣ baxšandah rūzi kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

○

**Gujarati.** (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele peda thāelo varadkāno karnār che tenā nāme karī. bulandī ane rōšnī Māhā bokhtārni jīādā thāo (ane te mājārī madade) pohoco. hū tamām gunāhī . . . tobā karī pācho farū cheū.*

### 3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,  
PERSIAN, AND GUJARATI VERSIONS

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

**Sanskrit.** [. . . ] Of all sins . . . I am penitent.

o

**Persian.** In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

**Gujarati.** (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.

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## I

*Avesta. namō Ahurāi Mazdāi. namō Amāšazeibyō Spəntazeibyō. namō Mānshāi Gao.čidraī. namō paiti.ditāi. namō paiti.diti.*

## I

*Pahlavi. namāz<sup>1</sup> ō<sup>2</sup> Ōhrmazd (X<sup>o</sup>atāe<sup>3</sup>). namāz<sup>4</sup> ō<sup>5</sup> Amahraspandān.<sup>6</sup> namāz<sup>7</sup> ō<sup>8</sup> Māh ī<sup>9</sup> gōspand<sup>10</sup> tōxmāk.<sup>11</sup> (ae<sup>12</sup> gōspand<sup>13</sup> tōxmākīh<sup>14</sup> ān<sup>15</sup> aēy<sup>16</sup> Vahuman<sup>17</sup> u<sup>18</sup> Māh u<sup>19</sup> Gōšurun<sup>20</sup> kolā 3 gōspand<sup>21</sup> tōxmāk<sup>22</sup> havōd.<sup>23</sup> sak<sup>24</sup> i<sup>25</sup> mavan<sup>26</sup> Vahuman mēnūk i<sup>27</sup> avēnāk<sup>28</sup> u<sup>29</sup> agriftār. u<sup>30</sup> min Vahuman barā Māh tāšēt<sup>31</sup> yekavīmūnēt<sup>32</sup> pavan<sup>33</sup> vēnākīh<sup>34</sup> u<sup>35</sup> agriftārīh.<sup>36</sup> u<sup>37</sup> min Māh barā<sup>38</sup> Gōšurun<sup>39</sup> tāšēt yekavīmūnēt<sup>40</sup> pavan vēnākīh<sup>41</sup> u griftārīh.<sup>42</sup> u<sup>43</sup> hamā<sup>44</sup> denō<sup>45</sup> dām u<sup>46</sup> dahišn rāyinišn<sup>47</sup> pavan<sup>48</sup> gōspanā<sup>49</sup> tōxmākīh.<sup>50</sup> u<sup>51</sup> gadō<sup>52</sup> i<sup>53</sup> tōrān<sup>54</sup> u<sup>55</sup> tōxmāk<sup>56</sup> gōspandān.<sup>57</sup> barā<sup>58</sup> Māh pāyak yekavīmūnēt<sup>59</sup>). namāz<sup>60</sup> pavan apar<sup>61</sup> vēnišnīh u<sup>62</sup> namāz pavan apar nikīrišnīh<sup>63</sup> (ae<sup>64</sup> amat<sup>65</sup> nikīram<sup>66</sup> af-at<sup>67</sup> xaditūnam<sup>68</sup> at<sup>69</sup> barā mekadrūnam<sup>70</sup> af-at namāz<sup>71</sup> yedrūnam).*

## I

*Sanskrit. namaḥ Svāmine Mahājñānīne (Ahurmajdāya). namo Amarebhyo Gurutarebhyah (Amišāspantebhyah). namaś Candrāya paśubijāya. (asya paśubijatā evaṁ yat Gvahmanaś Candraśca Gorūpaṁ ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrtilḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitah asti dr̥śyatayā agrāhyatayā ca. Candrācca Gorūpaṁ ghaṭitam asti dr̥śyatayā grāhyatayā ca. samagrā iyaṁ sṛṣṭer dāteśca pravṛttiḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ uparidarśanatayā. namaḥ upari nirīkṣanatayā (kila paśyāmas tvām nirīkṣayamaḥ. pratikurmaḥ tvām namas kurmahe ca).*

## I

**Avesta.** Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

## I

**Pahlavi.** Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

## I

**Sanskrit.** Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

## I

**Persian.** *namāz Šahib mihtar dānā (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfandān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš īn har sih gūsfand tuxm hast. bah Bahman ghaibī kih didah na šavad u girafteh na šavad u az Bahman Māh rā paidā kardah ast kih didah šavad u girafteh na šavad u az Māh gūsfand paidā kardah ast kih didah šavad u girafteh ham šavad. tamām kārūbār īn jahān rā ravāj dādan bah gūsfand tuxm. u nūr u xāliš gāv u gūsfandān bah Māh Pāyah dāstah ast.) namāz kih az bālā mībinad. u namāz kih mībinam (u az bālā qabul mīkumī turā namāz kunam).*

## I

**Gujarati.** *namūc Hormajdne. namūc Amšāšpandone. ane namūc Māhātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Beheman Amšāšpand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštānī kalab gošpand tokhmī kahiche šā vāšte je gāu gošpandnū tokham ane nur rošnī Māhā Pāe Behēstathī che). ane namūc tū uparthī dekkec tehene. ane namūc hū niccithī tune dekhūc tehene.*

## 2

**Avesta.** *xšnaoθra Ahurahe Mazdā . . . staomi ašəm. frava-rāne Ahura.θkaēšō. [Gāh.] Mānhahe Gao.čidrahe. Gəušča aēvō.dātayā. gəušča pouru.sarədayā xšnaoθra . . . frasastayaēča. yadā Ahu vairyo . . . vidvā mraotu.*

## I

**Persian.** Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

## I

**Gujarati.** I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

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## 2

**Avesta.** Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.



2

Pahlavi. *šnāyēnitārīh i Ōhrmazd . . . stāyēm ahrākīh. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Māh<sup>1</sup> i<sup>2</sup> gōspand tōxmāk.<sup>3</sup> Tōrā<sup>4</sup> i<sup>5</sup> ēvākēdāt.<sup>6</sup> u<sup>7</sup> gōspand<sup>8</sup> i<sup>9</sup> pur sartak.<sup>10</sup> šnāyēnitārīh . . . frāč āfrīnakānīh . . . čīgōn Ahu kāmāk . . . dānīš-nīk yemalelūnam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragūthī padhū . . . Hormajdno Hokam. [Gāh.] Mahatāb gōspand tokhmīne ane Gāvīodādne ane tamām jātnā gōspandone khushāl karvāne vāste . . . māshur karū. je mīšale Hormajdnī khāes . . . e raveše khabar kahūc.*

3

Avesta. *nəmō Ahurāi . . . nəmō paiti.diti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar nīkīrīšnīh.*

3

Sanskrit. *namaḥ Svāmine Mahājñānīne . . . namaḥ upari nīrīkṣaṇatayā.*

3

Persian. *namāz Šāhib mihtar dānā . . . namāz kih mābinam.*



2

**Pahlavi.** [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

**Sanskrit.** [The Sanskrit version omits the paragraph.]

2

**Persian.** [The Persian version omits the paragraph.]

2

**Gujarati.** I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

**Avesta.** Homage unto Ahura Mazda. . . . Homage with the look.

3

**Pahlavi.** Homage unto Ormazd. . . . Homage with [our] upward look.

3

**Sanskrit.** Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

**Persian.** Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nēcethā tune dekhūc tehene.*

4

Avesta. *kaṭ Mā uxšyeiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyeiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsas-tātō. tā nərəfsastātō yā hē uxšyastātasciṭ. kē yā Mā uxšyeiti nərəfsaiti Ōwat.*

4

Pahlavi. *čigōn amat<sup>1</sup> Māh vaxšēt. čigōn<sup>2</sup> amat<sup>3</sup> Māh nirfset. 15<sup>4</sup> amat<sup>5</sup> Māh vaxšēt. 15<sup>6</sup> amat<sup>7</sup> Māh nirfset.<sup>8</sup> (15<sup>9</sup> yūm min gētikān<sup>10</sup> kār u<sup>11</sup> karpak mekadrūnēt<sup>12</sup> u<sup>13</sup> min mēnūkān<sup>14</sup> mizd u<sup>15</sup> pātdahišn<sup>16</sup> u<sup>17</sup> 15 yūm val<sup>18</sup> mēnūkān kār u<sup>19</sup> karpak<sup>20</sup> apaspārēt<sup>21</sup> val<sup>22</sup> gētikān mizd u<sup>23</sup> pātdahišn. nēwakih Māh i<sup>24</sup> pērōžkar<sup>25</sup> min i vad 15<sup>26</sup> yūm<sup>27</sup> min<sup>28</sup> mēnūkān nēwakih u frāx<sup>29</sup>ih<sup>29</sup> mekadrūnēt<sup>30</sup> u<sup>31</sup> min 15<sup>32</sup> vad bundakih<sup>33</sup> i<sup>33a</sup> 30 yūm pavan gētikān<sup>34</sup> xelkūnēt.<sup>35</sup> u<sup>36</sup> min sak<sup>37</sup> i<sup>38</sup> yūm amat<sup>39</sup> nōk barā<sup>40</sup> atozān pavan Māh yehvūnēt<sup>41</sup> vad bundakih i<sup>42</sup> 30 yūm rōšnāh<sup>43</sup> u<sup>44</sup> nēwakih min mēnūkān mekadrūnēt<sup>45</sup> u<sup>46</sup> val gētikān<sup>47</sup> apaspārēt mizd u<sup>48</sup> pātdahišn<sup>49</sup>). amat<sup>50</sup> valō<sup>51</sup> vaxšēt<sup>52</sup> ēstišnāh<sup>53</sup> (mavan Māh) valōšān<sup>54</sup> nirfšišn ēstišnāh<sup>55</sup> (mavan<sup>56</sup> apāxtariē<sup>57</sup> harōd<sup>58</sup> aēy<sup>59</sup> pavan ēstišnāh<sup>60</sup> apātaxšā<sup>61</sup> yehvūnd). amat<sup>62</sup> valō nirfšišn<sup>63</sup> ēstišnāh<sup>64</sup> (mavan<sup>65</sup> Māh) valōšān vaxšišn<sup>66</sup> ēstišnāh<sup>67</sup> (mavan apāxtariē<sup>68</sup> harōd<sup>69</sup> aēy pavan x<sup>70</sup>ēškārih<sup>70</sup> tuvānīktar<sup>71</sup> harōd čigōn Haftorang<sup>72</sup> u<sup>73</sup> Vanand u<sup>74</sup> Satvēs<sup>75</sup> u<sup>76</sup> Tištr<sup>77</sup>). min<sup>78</sup> mavan amat<sup>79</sup> Māh vaxšēt u nirfset<sup>80</sup> i<sup>81</sup> Lak Ōhrmazd.<sup>82</sup> (af-aš<sup>83</sup> vičir<sup>84</sup> pavan<sup>85</sup> Dāmdat<sup>86</sup>).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

## 3

**Gujarati.** I venerate Ormazd . . . Whom I look at from below.

---

## 4

**Avesta.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

## 4

**Pahlavi.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

## 4

**Sanskrit.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

*kṣayati. (pañcadaśadināni pṛthivīcārīnām kāryāni puṇyāni ca pratikaroti paralokinām ca prasādān pañcadaśadināni paralokibhyaśca kāryāni puṇyāni ca sampādayati pṛthivīcārībhyaśca prasādān). yāḥ asya vṛddhīnām sthitayaḥ (kila yās Candrasya) teṣām avṛddhīnām sthitayaḥ (ye avākhtarīnām pratīpāḥ santi yathā Haptoiringa-Vananta-Satausa-Tistaraprabhṛtayaḥ kila sthityā arājāno bhavanti). avṛddhīnām sthitayo yā asya (kila yās Candrasya) teṣām vṛddhīnām sthitayaḥ (ye avākhtarīnām pratīpāḥ santi kila satkāryatayā balavattarā bhavanti). kebhyaḥ yat Candrah pravardhate kṣayati ca. Te Ahuramañja. (asya vicāro Dāmdādēna).*

## 4

**Persian.** *cūn Māh afzāyad u cūn Māh kāhad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bahīšt sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tištar vaghayrah ya'nī bar āsmān hastand bā bē zūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nekī zūrmand bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

## 4

**Gujarati.** *kem Mahātāb vadhec ane kem Mahātāb ghaṭec. pandar dan Mahātāb vadhec ane pandar dan Mahātāb ghaṭec. jevāre Mahātābnī varadhī thāec tevāre tehenānī (iāne avākhtari*



the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

## 4

**Persian.** When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [ . . . ] O Ormazd? (Description of it is in Damdad).

## 4

**Gujarati.** How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,



*šetārānī) ghaṭatī thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šatues, Vanant ane Haptorang che. e ceāro šetārāni kalab che). jēvāre Māhātāb ghaṭato jāec tevāre tehenānī (iāne avākhtari šetārānī) varadhī thāec. e Hormajd tāhāro Māhātāb šā thakī vadhec ane ghatec. (eheno javāb Dāmdād Našakmā che).*

## 5

**Avesta.** *Mānham Gao.čīdrām ašavanam ašahe ratūm yaza-  
maide. taṭ Mānham paiti.vaēnām. taṭ Mānham paiti.vīsām.  
raoxšnām Mānham aiwi.vaēnām. raoxšnām Mānham aiwi.vīsām.  
hištanti Aməša Spənta x<sup>o</sup>arəno dārayeinti. hištanti Aməša Spənta  
x<sup>o</sup>arəno baxšanti zəm paiti Ahura.δātəm.*

## 5

**Pahlavi.** *Māh i<sup>1</sup> gōspand<sup>2</sup> tōxmak<sup>3</sup> ahrav i<sup>4</sup> ahrākih rat  
īzam<sup>5</sup>. zak<sup>6</sup> Māh pavan madam<sup>7</sup> vēnišnīh<sup>8</sup> zak<sup>9</sup> Māh pavan  
madam<sup>10</sup> patirišnīh.<sup>11</sup> rōšnīh<sup>12</sup> i<sup>13</sup> Māh pavan<sup>14</sup> apar<sup>15</sup> vēnišnīh  
rōšnīh<sup>16</sup> i<sup>17</sup> Māh<sup>18</sup> pavan apar<sup>19</sup> patirišnīh.<sup>20</sup> yekavimūnd<sup>21</sup> Ama-  
hraspandān<sup>22</sup> gadā<sup>23</sup> yaxsenund.<sup>24</sup> yekavimūnd<sup>25</sup> Amahrspan-  
dān<sup>26</sup> gadā xelkūnd<sup>27</sup> pavan zamīk<sup>28</sup> madam<sup>29</sup> Ōhrmazd dāt (hēn  
zak<sup>30</sup> zamān<sup>31</sup> amat<sup>32</sup> nōk yekvūnet).*

## 5

**Sanskrit.** *Candram paśubijam punyātmakam punyagurum  
ārādhaye. tayā Candrasya upari nirīkṣaṇatayā tayā Candrasya  
upari pratikaraṇatayā dīptimataś Candrasya upari nirīkṣaṇa-  
tayā dīptimataś Candrasya upari pratikaraṇatayā. tiṣṭhanti  
Amarā Gurutarāḥ śrīyaṃ grhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

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## 5

**Avesta.** We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

## 5

**Pahlavi.** I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

## 5

**Sanskrit.** I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(*Amišāspintāk*) *śriyam varṣanti pṛthivyām upari Ahurmajdadat-tāyām* (antas tasmin samaye yadā navanavatāro bhavati).

## 5

**Persian.** *Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bālā binad u vaqti kih Māh qabūl kunad vaqti kih rošan Māh nigirad u vaqti kih rošan Māh qabūl kunad bāšand Amšāsfandān u nūr gīrand bāšand Amšāsfandān u nūr baxšand bar jahān Hormazd paidā kardah* (ān zamān kih nū u nūtar bēd).

## 5

**Gujarati.** *Māhātāb goṣpand tokhmī aśo aśoie karī bujorag che tehene ārādhū. jevāre Māhātābnū ūparthī jovū thāec jevāre Māhātābnū ūparthī kabul karvū thāec jevāre rošan Candarmāhnū ūparthī jovū thāec ane rošan Candarmāhnū ūparthī kabul karvū thāec tevāre Amšāspando ūbhā rakine (Māhātābnā) nurne śanghrec ane Amšāspando ūbhā rahi te nurne Hormājdni pedā kīdheli jamīn ūpar bakhšec.*

## 6

**Avesta.** *āat yaē Mānham raoxšne tāpayeiti mišti urvaranəm zairi.gaonanəm zaramaēm paiti zmadā uzuxšyeiti. antarə.mānḥāsca pərənō.mānḥāsca višaptadāšca. antarə.mānḥəm ašavanəm ašahe ratūm yazamaide. pərənō.mānḥəm ašavanəm ašahe ratūm yazamaide. višaptadəm ašavanəm ašahe ratūm yazamaide.*

## 6

**Pahlavi.** *adīn amat<sup>1</sup> Māh rōšn tāpēt mēšak urvar zarēn<sup>2</sup> (aēy tar<sup>3</sup>) (mavan<sup>4</sup>) pavan zarmay pavan<sup>5</sup> madam<sup>6</sup> zamāk lālā vaxšend<sup>7</sup>. pavan<sup>8</sup> andarmāk u<sup>9</sup> purmāk u<sup>10</sup> Višaptas<sup>11</sup>. andar-*

the earth created by Ormazd, (at the very time that it becomes ever more new).

## 5

**Persian.** I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

## 5

**Gujarati.** I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

## 6

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**Avesta.** When the Moon warms with its light, then the golden-colored plants always<sup>1</sup> grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

## 6

**Pahlavi.** At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishpataha.

*māh* i<sup>12</sup> *ahrav* i<sup>13</sup> *ahrākīh* rat *izām* i<sup>14</sup> (*pañcak* i<sup>15</sup> i<sup>16</sup> *fratum* i<sup>17</sup> *šapīr*).  
*purmāh* i<sup>18</sup> *ahrav* i<sup>19</sup> *ahrākīh* i<sup>20</sup> rat *izām* i<sup>21</sup> (*pañcak* i<sup>22</sup> *ditīkar* i<sup>23</sup> *šapīr* i<sup>24</sup> *šapīr* i<sup>25</sup>). *Višaptas* i<sup>26</sup> i<sup>27</sup> *ahrav* i<sup>28</sup> *ahrākīh* rat *izām* i<sup>29</sup> (*pañcak* i<sup>30</sup> i<sup>31</sup> *sitīkar* i<sup>32</sup> *šapīr* i<sup>33</sup>).

## 6

**Sanskrit.** *tato yat Candrah dīptimān tapate sadāiva vanas-  
 patayo haritavarṇaḥ* (kila sārdratarā) *vasantamāse upari prthivyām  
 unmilanti. antarācandro vā* (pañcakasya yaḥ prathamasya  
 uttamasya) *sampūrṇacandro vā* (pañcakasya dvitīyasya utta-  
 masya) *Viśaptatho vā* (pañcakasya yaḥ tṛtīyasya uttamasya).  
*antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇa-  
 candram puṇyātmakam puṇyagurum ārādhaye. Viśaptatham  
 puṇyātmakam puṇyagurum ārādhaye.*

## 6

**Persian.** *ān zamān kih Māh rošan tābad hamīšah dār u daraxt  
 sabz rang bah zamān bahār bar zamān tābad. andarmāh (kih pañj  
 rūz auwal bihtar) u purmāh (kih pañj rūz digar bihtar) u Višaptahtah  
 Māh (pañj rūz sadigar bihtar). andarmāh kirfahgar kirfah  
 buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg  
 rā buzurg dāram. Višaptahtah kirfah ravān kirfah buzurg rā  
 buzurg dāram.*

## 6

**Gujarati.** *ane jēvāre rošan Māhātāb (khuḥ) rosmā āpec tevāre  
 tamām jāhād hameše sabaj rangnā (iāne līlā rehec). ane bāhārnī  
 rutmā andarmāhā (te sud 1 thī te sud 5 lagīnā Candarmāhāne  
 keheche) ane purmāhā (te sud 6 thī sud 10 lagīnā Candarmāhāne  
 keheche) ane Viśapetatha Māhā (te sud 11 thī te sud 15 lagīnā  
 Candarmāhāne keheche) thī jamīn ūpar (jāhādñ) varadhī thāec.  
 e jehevo andarmāhā aśo aśoie karī būjarag che tehene ārādhū ane*



I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

## 6

**Sanskrit.** At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

## 6

**Persian.** At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

## 6

**Gujarati.** And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

*purmahā aśo aśoie kari bujarag che tehene ārādhū ane Viśapatatha (Māhā) aśo aśoie kari bujarag che tehene ārādhū.*

## 7

**Avesta.** *yazai Mānhem Gao.čidram barəm račvantəm x<sup>o</sup>arə-naruhantəm afnaruhantəm tafnaruhantəm varəčaruhantəm xštə-vantəm ištavantəm yaxštavantəm saokavantəm zairinyāvantəm vohvāvantəm barəm baēšazəm.*

## 7

**Pahlavi.** *yezbezxūnam<sup>1</sup> Māh i<sup>2</sup> gōspand<sup>3</sup> tōxmak<sup>4</sup> bar i<sup>5</sup> rāyōmand i<sup>6</sup> gadōmand i<sup>7</sup> awrōmand (aēy<sup>8</sup> amat<sup>9</sup> awr<sup>10</sup> madam<sup>11</sup> yātūnēt<sup>12</sup> pavan rās i<sup>13</sup> valō) i<sup>14</sup> tāpišnōmand<sup>15</sup> (aēy<sup>16</sup> garmak<sup>17</sup>) varčōmand<sup>18</sup> (aēy<sup>19</sup> dānāk<sup>20</sup>) i<sup>21</sup> xštāōmand<sup>22</sup> ištōmand<sup>23</sup> (aēy<sup>24</sup> bar i<sup>25</sup> gōspandān<sup>26</sup> yehabūnēt) i<sup>27</sup> ničōdišnōmand<sup>28</sup> (kār<sup>29</sup> i<sup>30</sup> dēnā<sup>31</sup>) sūtōmand (aēy<sup>32</sup> bar i<sup>33</sup> mayā<sup>34</sup> urvar<sup>35</sup> yehabūnēt<sup>36</sup>) sabzōmand<sup>37</sup> (aēy<sup>38</sup> sabz<sup>39</sup> vabidūndak<sup>40</sup> zamīk<sup>41</sup> aēy<sup>42</sup> zamīk<sup>43</sup> tar<sup>44</sup> yaxsenunēt<sup>45</sup>) vēh<sup>46</sup> āpātīh<sup>47</sup> dātār i<sup>48</sup> bar i<sup>49</sup> bēša-zēnitār<sup>50</sup> (hamāk<sup>51</sup> āpātīh i<sup>52</sup> šapīr qal<sup>53</sup> yehabūnēt<sup>54</sup>).*

## 7

**Sanskrit.** *ārādhaye Candram paśubijam vibhaktāram śud-dhimantam śrīmantam abhravantam (kila abhrāṇi āyanti pra-bhāvena asya) tāpavantam (kila uśmaguṇayuktam) kriyāvantam (jñānitaram ityārthaḥ) lakṣmīvantam lakṣmīvantam (kila ṛddheḥ paśunām dātāram) vicāravantam (kāryanyāyānām) lābhavantam (kila phalapākasya jalavanaspatinām dātāram) haritavarṇavan-tam (kila pṛthivīm sārdrataram karoti) uttamasaṃyuddhimantam vibhaktāram ārogyatākaram.*

## 7

**Persian.** *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahmana rā abrmānd (ya'nī abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

---

## 7

**Avesta.** I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,<sup>1</sup> possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,<sup>2</sup> the bestower, the healing.

## 7

**Pahlavi.** I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

## 7

**Sanskrit.** I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

## 7

**Persian.** I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

dārandah (ya'nī garm xāšiat) tadabbar (ya'nī dānātār in m'anī)  
 nūr dārandah xisānadār (ya'nī nūr gūsfandān rā dahandah)  
 andēša nek dārandah (kār u 'adl) sūdmand (ya'nī pūr puxtan rā  
 u āb dahandah daraxtān) sabz rang (ya'nī jahān sar sabz kunad)  
 nek ganj dārandah u ham baxšandah tandurustī dahandah.

## 7

Gujarati. ane Māhātāb goṣpand tokhmī bakhšeṣno karnār  
 (rojīnā) hiśāno āpnār ane khāleś ane nurmand ane vādalmānd (te  
 Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec  
 ane jāec te Māhābokhtārni madadgārithī che) tathā tābešmand  
 (iāne garam) ane dānā ane jebāi bharelō lakhaśmīno šāheb ane  
 nek andeśāno karnār (insafnā kāmā) ane fāedemand (jamīnne)  
 lūlī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarūstīno  
 āpnār che tene ārādkhū.

## 8

Avesta. ahe raya x<sup>a</sup>armanhača  
 tam yasāi surunvata Yasna  
 Mānsham Gao.čīdrəm zaodrābyō.  
 Mānsham Gao.čīdrəm ašavanəm ašahe ratīm yazamaide  
 Haomayō gava . . .  
 arš.uxdaēibyasča vāryšibyō.  
 yeiṣhe hātəm . . . tāsčā tāsčā yazamaide.

## 8

Pahlavi. pavan zak<sup>1</sup> i<sup>2</sup> valō<sup>3</sup> rāy u<sup>4</sup> gadō i<sup>5</sup> Māh<sup>6</sup> (amat-  
 am<sup>7</sup> rāy u gadō i<sup>8</sup> Māh<sup>9</sup> ayāwār yekvūnāt<sup>10</sup>). valō yezbe-  
 xūnam<sup>11</sup> pavan zak i<sup>12</sup> nigōšišnōmand<sup>13</sup> Yazīšn<sup>14</sup> pavan<sup>15</sup> Dēn<sup>16</sup>  
 Dastabar<sup>17</sup> Māh i<sup>18</sup> goṣpand tōxmāk. pavan zōhr<sup>19</sup> Māh<sup>20</sup> i<sup>21</sup>

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

## 7

**Gujarati.** And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

## 8

**Avesta.**

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

## 8

**Pahlavi.** Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the



*gōspand tōxmak*<sup>22</sup> *i*<sup>23</sup> *ahrav i*<sup>24</sup> *ahrākih*<sup>25</sup> *rat yezbexūnam*<sup>26</sup>  
*pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān*  
*. . . hanjamanīkān zakarān u vakadān izam (Amahraspandān).*

## 8

**Sanskrit.** *asya śuddhayā śriyā ca enam ārādhaye śrūyamāna-*  
*ijisnyā Candram paśubījam (śuddhayā śriyā ca Candrasahāyinyā*  
*śrūyamānaijisnyā gurumukhena). prāṇāis Candram paśubījam*  
*punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . .*  
*satyoktābhiṣca vāṇibhiḥ. ye vidyamānebhyah . . . samavāyikān*  
*tān [tānsca] tāśca ārādhaye. (kila narastrīākṛtin Amīśāspintān).*

## 8

**Persian.** *bah ray u xurah urā buzurg dāram bah šanīdah*  
*Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah*  
*Yazišn (bah dahān Dasturān). bah sūr Māh gūsfand tuxm kirfah*  
*ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv*  
*. . . bah rāst guftār guftan. kih az hastān . . . anjuman*  
*narān u nārīān rā buzurg dāram (ya'ni nar šūrat u nārī šūrathā*  
*Amšāsfandān).*

## 8

**Gujarati.** [The paragraph does not occur in the Gujarati version.]

## 9

**Avesta.** *yasnmča . . . āfrīnāmi Mānhahe Gao.čīdrahe Gōušča*  
*aēvō.dātayā gōušča pouru.sarədayā.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 8

**Sanskrit.** Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

## 8

**Persian.** On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 8

**Gujarati.** [The paragraph does not occur in the Gujarati version.]

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## 9

**Avesta.** I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yazišn . . . āfrīnam Māh<sup>1</sup> i<sup>2</sup> gōspand tōxmak  
Tōrā<sup>3</sup> mēnūk<sup>4</sup> i<sup>5</sup> ēvakdāt<sup>6</sup> gōspand pur sartak.*

9

Sanskrit. *ijśnīmca . . . āśirvādayāmi Candrāya paśubhājāya  
Gave ca Aiōdātāya paśubhyaśca sampūrṇajātibhyaḥ.*

9

Persian. *du'ā'i yazišn . . . Māh gūsfand tuxm rā u Gāvvyodād  
rā u gūsfand tamān sardak rā.*

9

Gujarati. *ijaśne . . . dovā karū Māhātāb gōspand tokhmīne  
ane Gāvvyodādne ane tamām jātnā gōspandone.*

10

Avesta.

*dasta aməm vərəθraγnəmča  
dasta gēuš x<sup>o</sup>ādrō.nahim  
dasta narəm pourutātəm  
stākyanəm vyāxananəm  
vanatəm avanəmnanəm  
hadra.vanatəm hamərəθē  
hadra.vanatəm duš.mainyuš  
stē rapatəm čidra.avanham.*

10

Pahlavi. *af-amān<sup>1</sup> yehabūnēt<sup>2</sup> amāvandih<sup>3</sup> u pērōškarh<sup>4</sup>.  
af-amān yehabūnēt<sup>5</sup> bisryā u<sup>6</sup> x<sup>o</sup>atsūrih (aēγ mān<sup>7</sup> lāmā<sup>8</sup> bāt  
af-amān min<sup>9</sup> mandavam i<sup>10</sup> nafšō yehvūnāt<sup>11</sup>). af-amān yeha-  
būnēt<sup>12</sup> sak<sup>13</sup> i<sup>14</sup> gabrāān pur rawišnāh<sup>15</sup>. (frasand<sup>16</sup>) i<sup>17</sup> kabed  
stāyitār (aēγ ēšān nēwak xavītūnēt stāyitan<sup>18</sup>). hanjamanik<sup>19</sup>  
(aēγ<sup>20</sup> hanjaman<sup>21</sup> nēwak xavītūnēt<sup>22</sup> kartan<sup>23</sup>) vānitār<sup>24</sup> ēšān<sup>25</sup>  
avānitār<sup>26</sup> aēš<sup>27</sup> valō<sup>28</sup> pavan hakanān vānitār<sup>29</sup> dušmanān<sup>30</sup>*

9

**Pahlavi.** I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

**Sanskrit.** I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

**Persian.** The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

**Gujarati.** I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

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 10

**Avesta.** Give strength and victory.  
 Give a satisfactory supply<sup>1</sup> of cattle.  
 Give a multitude of men,  
 Steadfast, belonging to the assembly,  
 Vanquishing, not vanquished,  
 Vanquishing adversaries at one stroke,  
 Vanquishing enemies at one stroke,  
 Of manifest<sup>2</sup> help unto the blessed.

10

**Pahlavi.** Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(dō<sup>31</sup> dō amat<sup>32</sup> pavan 1 bār yehamtūd<sup>33</sup> aš stūb<sup>34</sup> tuvān yehvūd<sup>35</sup> kartan) pavan<sup>36</sup> hakanin vānūtār<sup>37</sup> dušmanān (ae anēr<sup>38</sup> aīt<sup>39</sup> mavan handčand<sup>40</sup> yemalelūnēt<sup>41</sup>). amat<sup>42</sup> yehamtūnēt ō ayāwārīh i<sup>43</sup> ēšān aš pētākēnēt rāmišn<sup>44</sup> (aēy-aš<sup>45</sup> pavan jīvāk rāmišn i<sup>46</sup> min zak mandavam<sup>47</sup> barā nikizēt<sup>48</sup>).

10

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

10

**Persian.** marā dehad himmat u firūzi u marā dehad gāv u ān cih nān (ya'nī marā x<sup>o</sup>ēš bād ya'nī hamīšah bād). u marā dehand pūr rošnī mardān (ya'nī farzand) kih bisyār sitāyiš kunand (u anjuman bakunad kih anjuman rā ham nēk basitāyad u anjuman xūb kardan dānad) u dušmanān zadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x<sup>o</sup>ēš šikand) šikanandah dušmanān u hamistārān u bah yakbārāgī šikanandah dušmanān. kih barasand bah yāri kih ēšān rā paidā bakunad rāmišnī (baham-ānjā rāmišnī az ēšān barasad).

10

**Gujarati.** (e Mahābokhtār) mahane āp hemat ane fatehemandī ane mahane āp mahārī halāl mehenatthī (pedā kīdhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tārifne lāeknā anjumannā karnār ane (dušmanone) tālnār ane nahī toḍnār (ašo lokone) ane ekbārāgī tālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane (nekonī) madade pohocnār ane (nekone) jāher rāmašnī pedā karnār (ehevā farjando mahne āp).

11



quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

IO

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

IO

**Persian.** Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

IO

**Gujarati** Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifestor of joy (unto the righteous)—(give such children unto me).

II

**Avesta.** Ye Angels full of glory!

*Yazata pouru. bašsaza  
 čidra vō buyārš masānā  
 čidra vō zavanō. savō  
 čidrām bōit yūžmčit xʷarənō  
 yazəmnaī āpō dāyata.*

## II

**Pahlavi.** *Yazat pur gadā Yazat<sup>1</sup> pur bēšazēnitarīh<sup>2</sup> pētākīh<sup>3</sup>  
 i<sup>4</sup> lakūm yehvūnāt<sup>5</sup> (aēy lakūm-č<sup>6</sup> pētāktar<sup>7</sup> yehvūnēt<sup>8</sup>). pavan<sup>9</sup>  
 pētākīh<sup>10</sup> lakūm pavan<sup>11</sup> karitūnišn<sup>12</sup> sutimand<sup>13</sup> (amat<sup>14</sup> denā  
 mandavām ētōn vabidūnyēn<sup>15</sup>) pavan pētākīh yehvūnēt<sup>16</sup> lakūm<sup>17</sup>.  
 gadā<sup>18</sup> mayā<sup>19</sup> yehabūnēt. ān<sup>20</sup> gadā rā yezbexūnam (aēy<sup>21</sup>)  
 mayā i<sup>22</sup> Dāitīk<sup>23</sup>.*

## II

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## II

**Persian.** *Isad pur xurah u Isad pur tandurusti marā paidā  
 bāšand (ya'nū az har kasī marā paidātar bāšand barāy murād  
 barasand) u ān kih sūdmand hastand. (in ham ēdūn bakunand) kih  
 marā zākir bāšad u šumā xurah hamišah badakūd. u ān xurah  
 rā buzurg dāram man kih āb Dāiti.*

## II

**Gujarati.** *ane Ijad nur bharelo tathā Ijad ghaṇī tandaroštino  
 āpnār (mahane) jāher thāo ane tamo fāedemand (Ijad) cheo (te  
 mahane) morādne vāšte jāher thāo (ane e cīj e raveše karo) je  
 mahane tamārū bujarag nur jāher thāe. te Ābedāitīnā nurne  
 ārādhi (Ābedāiti te ek nadinū nām che ke te nadi Irāngavej  
 sehernī najdik veheti che).*

Ye Angels full of healing!  
 Manifest be your greatness,  
 Manifest be those of you who help when invoked.  
 Ye waters give indeed just your own  
 Manifest glory unto the worshipper.

## II

**Pahlavi.** Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

## II

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## II

**Persian.** Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

## II

**Gujarati.** And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

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## 4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

**Avesta.** [The introductory passage does not occur in the Avestan text.]

○

**Pazand.** *pa nam i Yazdā. Hormazd i Xʼadāe i awaznūn gurz xʼarahe awazāyāt. Āvā Arduīsūr Bānū bē rasāt. əš hamā gunāh . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān. Āpān Arduīsūr Bānūk<sup>2</sup> pavan<sup>3</sup> (ayāwārīh i<sup>4</sup> lenā) barā<sup>5</sup> yehamtūnāt. min hamāk vīnās . . . pavan patit havām.*

○

**Persian.** *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgī u rōšnī dar afzāyišn bād u Ābān Arduīsūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

○

**Gujarati.** *(saru karūc) Iajdā dānā Śāheb pote potānī mele pedā thāelo varadhāno karnār che tenā nāme karī. bulandī ane nur Āvā Arduīsūr Bānunū jīādā thao (ane te mähārī madade pohoco). hū tamām gunāhī . . . tobā karī pācho farū cheū.*

I

**Avesta.** *apqm varuhiṇqm Mazda.ḡātanqm. Arəduyā āpō Anāhitayā āšaonyā. vīspanamēa apqm Mazda.ḡātanqm. vīs-*

#### 4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardivisur. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God. May Banu Aban Ardivisur come (for our help)! Of all sins . . . I am penitent.

o

**Persian.** In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardivisur come for help! Of all sins . . . I am penitent.

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardivisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

I

**Avesta.** Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,<sup>1</sup> the righteous. Unto all waters created



*panqmča urvaranqm Mazda.đatanqm. xšnaoθra . . . frasasta-  
yaēča. Yaθā Ahu vairyō . . . viθvā mraotu.*

## I

**Pahlavi.** *mayā i<sup>1</sup> šapīr Ōhrmazd<sup>2</sup> dāt. Ardvīsūr<sup>3</sup> mayā<sup>4</sup> i<sup>5</sup>  
Anast ahrav<sup>6</sup>. u<sup>7</sup> harvišp<sup>8</sup> mayā i<sup>9</sup> Ōhrmazd dāt (ēvakartakih<sup>10</sup>).  
u<sup>11</sup> harvišp<sup>12</sup> urvar<sup>13</sup> Ōhrmazd dāt<sup>14</sup>. pavan šnāyēnitārih . . .  
frač afrinakānih. čīgōn Ahu kāmāk . . . dānišnīk yemalelūnam.*

## I

**Persian.** *āb veh Mazd dād rā kih Ardvīsūr āb xāliš ašōi rā.  
u tamām āb Hormazd paidā kardah. u tamām āb kih dar  
daraxtān ast urā xušnūd kunam . . . āškār kunam. cun murād  
Xudai . . . bah bulandī marā bagūi.*

## I

**Gujarati.** *pāñi behetar Hormajdnū pedā kīdhelū Arduisurnū  
pāñi ghañū khālēś ane pāk che tchene ane Hormajdnā pedā kī-  
dhelā tamām pāñīne ane Hormajdnā pedā kīdhelā tamām urvarone-  
bhī khusāl karvāne vāste . . . mašhur karū. je mišāle Hormajdnū  
khālēś . . . e raveše khabar kahūc.*

## 2

**Avesta.** *mraot Ahuro Masdā Spitamāi Zaradūštrai. yazaeša  
mē him Spitama Zaradūštra yam Arədvīm Sūrəm Anāhitəm*

*pərəθn. frākəm baēšazyəm  
vī.dazvəm Ahurō.tkaēšəm  
yesnyəm anuhe astavaite  
vahmyəm anuhe astavaite  
ādā.frađanəm ašaonīm  
vəndwō.frađanəm ašaonīm  
gaēdō.frađanəm ašaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

## I

**Pahlavi.** Unto the good waters, created by Ormazd. Unto the waters of Ardivisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

## I

**Persian.** Unto the good waters created by Mazda, which are the pure, holy waters of Ardivisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

## I

**Gujarati.** I announce . . . for propitiating Ardivisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

## 2

**Avesta.** Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,<sup>1</sup> O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,  
Foe to the demons, of Ahura's Faith,  
Worthy of sacrifice in the material world,  
Worthy of prayer in the material world,  
Life-increasing, the righteous,  
Herd-increasing, the righteous,  
Fold-increasing, the righteous,

*šaṣtō frādanqm ašaonim*  
*daiñhu frādanqm ašaonim.*

## 2

Pahlavi. *guft-aš*<sup>1</sup> *Ōhrmazd*<sup>2</sup> *val Spitāmān*<sup>3</sup> *Zaratušt*<sup>4</sup>. *yez-*  
*bexūnih*<sup>5</sup> *li*<sup>6</sup> (*beratā*<sup>7</sup> *rā*<sup>8</sup>) *ae*<sup>9</sup> *Spitāmān*<sup>10</sup> *Zaratušt*<sup>11</sup>. (*yez-*  
*bexūn*<sup>12</sup>) *mayā*<sup>13</sup> *i*<sup>14</sup> *Ardvišūr*<sup>15</sup> *Anast hacōt*<sup>16</sup> (*Anastihš*<sup>17</sup> *hanā*<sup>18</sup>  
*aēy pavan*<sup>19</sup> *anastih*<sup>20</sup> *zak*<sup>21</sup> *jīvāk*<sup>22</sup> *Starpāyak*<sup>23</sup> *yekavīmūnēt*<sup>24</sup>)  
*pur frāč*<sup>25</sup> *raftār* (*aēy*<sup>26</sup> *kolā jīvāk bēn*<sup>27</sup> *vazlūnēt*<sup>28</sup>) *i*<sup>29</sup> *bēšaz-*  
*nītār* (*aēy*<sup>30</sup> *mandavam*<sup>31</sup> *yal*<sup>32</sup> *bēšczenēt*<sup>33</sup>) *u*<sup>34</sup> *yūit Šēdā*<sup>35</sup>  
*(aēy-aš Šēdā*<sup>36</sup> *levatā lūt)* *Ōhrmazd Dātistān*<sup>37</sup> (*aēy-aš Dēnā*<sup>38</sup>  
*zak*<sup>39</sup> *Ōhrmazd*) *i*<sup>40</sup> *yazišnōmand* *ō*<sup>41</sup> *ax'an*<sup>42</sup> *i*<sup>43</sup> *astōmand*<sup>44</sup>  
*(aēy*<sup>45</sup> *mandavam*<sup>46</sup> *yehabūnēt)* *i*<sup>47</sup> *nyāyīšnōmand*<sup>48</sup> *ō*<sup>49</sup> *ax'an*<sup>50</sup>  
*i*<sup>51</sup> *astōmand*<sup>52</sup> (*aēy*<sup>53</sup> *yātakgōwih*<sup>54</sup> *vabidūnd*<sup>55</sup>) *i*<sup>56</sup> *jān frāx'en-*  
*tār*<sup>57</sup> *ahrav* (*min*<sup>58</sup> *x'āstak*<sup>59</sup>) *i*<sup>60</sup> *ramak frāx'enītār*<sup>61</sup> *ahrav*<sup>62</sup>  
*(anšūtā*<sup>63</sup>) *i*<sup>64</sup> *gēhān frāx'enītār*<sup>65</sup> *ahrav*<sup>66</sup> (*gōšpand*<sup>67</sup>) *x'āstak*<sup>68</sup>  
*frāx'enītār*<sup>69</sup> *ahrav x'āstak*<sup>70</sup> (*huzuštān*<sup>71</sup>) *i*<sup>72</sup> *matā frāx'enītār*<sup>73</sup>  
*ahrav*<sup>74</sup> (*pavan*<sup>75</sup> *ēvakartārīh*<sup>76</sup>).

## 2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurg dārī*  
*(duxtar) marā ay Spitmān Zartušt kih āb Ardvišūr wēžah rā kih*  
*bah gāt xūd qām (u bah jāi pāk kih Sitarpāy mīmānad) bisyār u*  
*darāz u zūd ravandah (ya'nī har jā bašavād) u tandurustī bax-*  
*šandah (ya'nī har ciz rā tandurust badārad) u az Dīv judā (ya'nī*  
*b-u hic Dīv nist) u Dād Hormazd dārandah (ya'nī Dād u canānci*  
*Dād Hormazd) sazāvār buzurg dāstan andar jahān (ya'nī cizī*  
*dādan) u sazāvār namāz burdan andar jahān (ya'nī jādangōi Dīn*  
*kardan) jān darāzī baxšandah ašōān u ganj gūsfand afzāyandah*  
*ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-*  
*dah ašō (matā' ya'nī rama) deh afzāyandah ašō (bah yakkāragīh).*

Wealth-increasing, the righteous,  
Country-increasing, the righteous.'

## 2

**Pahlavi.** Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardivisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

## 2

**Persian.** Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardivisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

## 2

**Gujarati.** *Hormajde kahiū Jartost Āspantamāne ke e Špetmān Jartost te je māri Arduisur khāleś ane ghañi šetāb āgal cālñār tandarustīñi āpnār Devthi judi ane Hormajdno (iāne māhāro) Insāf ane Hokam rākhñārī che ane jehānmā ijaśne karvāne lāek ane e jehānmā nīaēs karvāne lāek che teheni iāne Arduisurni ārādhanā kar ke e jivñi varadhñi karnār aśo ane ādamīñā toḷāñi varadhñi karnār aśo ane jehānmā varadhñi karnār aśo ane khajāno (ane gošpand) ne jiāde karnār aśo ane šeherni varadhñi karnār aśo che.*

## 3

**Avesta.** *yā vīspanəm arīnəm xšudrā yaoždadaēiti  
yā vīspanəm hāirišinəm  
zqδai garwəqə yaoždadaēiti  
yā vīspā hāirišiš huxāmītō dadāēiti  
yā vīspanəm hāirišinəm  
dāitīm radwīm paēma ava.baraiti.*

## 3

**Pahlavi.** *mavan harvisp<sup>1</sup> gušnān zak<sup>2</sup> i<sup>3</sup> šusr<sup>4</sup> yōždāsrih<sup>5</sup>  
yehabūnēt<sup>6</sup> (aēy amat<sup>7</sup> dakyā<sup>8</sup> u<sup>9</sup> xūp u<sup>10</sup> lā levatā xōn<sup>11</sup> u<sup>12</sup> rīm  
barā yātūnēt<sup>13</sup> pavan rās<sup>14</sup> i<sup>15</sup> valā<sup>16</sup>). mavan<sup>17</sup> harvisp<sup>18</sup> vakadān<sup>19</sup>  
pavan serxūnišnīh<sup>20</sup> ō<sup>21</sup> gawr<sup>22</sup> yōždāsrih<sup>23</sup> yehabūnēt<sup>24</sup> (aēy amat<sup>25</sup>  
bār<sup>26</sup> i<sup>27</sup> tanid āpustan yehwūnēt pavan rās i<sup>28</sup> Ardeisūr<sup>29</sup>). mavan  
harvisp<sup>30</sup> vakadān pavan zāyīšn<sup>31</sup> huserxūnišnīh<sup>32</sup> yehabūnēt<sup>33</sup>  
(aēy<sup>34</sup> amat<sup>35</sup> frārōn<sup>36</sup> u<sup>37</sup> xūp barā yātūnēt pavan<sup>38</sup> rās i<sup>39</sup> valā.  
hamā<sup>40</sup> vakadān rā gās frazand serxūnišnīh min āsāñih u bēša-  
zišnīh serxūnišnīh xelkūnēt u 2 frazand u 3 frazand ēvakartakih  
levatā ham barā yātūnēt pavan ayāwārīh i Ardeisūr<sup>41</sup>). mavan  
ō<sup>42</sup> harvisp<sup>43</sup> vakadān zak i<sup>44</sup> dātīhā (čand<sup>45</sup> āpāyēt) frārōn (aēy<sup>46</sup>  
basīm) pēm madam yedrūnyēn.<sup>47</sup> (zak<sup>48</sup> aiš mavan nišā levatā  
šoi nafšā min pēmān yehwūd zak nišān rā handčand pēm āpāyēt  
vad čand frārōn basīm barā yātūnēt).*



## 2

**Gujarati.** Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardivisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

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## 3

**Avesta.** Who purifies the seed of all males.  
Who purifies the wombs of  
All females for bearing.  
Who makes all females have easy childbirth.  
Who bestows upon all females  
Right [and] timely milk.

## 3

**Pahlavi.** Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardivisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

## 3

**Persian.** *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī digar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādan badehad (kih nek u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nek (ya'nī) šir xūš baxšad.*

## 3

**Gujarati.** *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvona kamalne pākī āpec (ke bijivār te farjand janec te ehenī madatthī). ane je tamām oratone nek janvū bakhšec (iāne farjand janī vakhat āsānī bakhšec). ane je tamām oratone inšafne rāhe (jeṭlū joie teṭlū) khub dudh bakhšec.*

## 4

**Avesta**

*masitqm dūrāt frasrūtqm  
yā asti avavaiti masō  
yadā vīspā imā āpō  
yā zēmā paiti fratačainti  
yā amavaiti fratačaiti  
Hukairyāt hača barəzanhač  
aoi Zrayō Vouru.kašəm.*

## 4

**Pahlavi.** *mas<sup>1</sup> zak (i<sup>2</sup> Ardvīsūr<sup>3</sup>) i<sup>4</sup> dur<sup>5</sup> frāč nāmāk (aēy-aš<sup>6</sup> šēm<sup>7</sup> dur<sup>8</sup> jīvāk<sup>9</sup> vāzlūt<sup>10</sup> yekavīmūnēt aēy<sup>11</sup> šēm i valō bēn kolā šatr u kolā vilāyat u bēn hamā gēhān čīgōn Ardvisūr<sup>12</sup> frāč aš lūt) mavan aēt (aēy-aš<sup>13</sup>) zak<sup>14</sup> hand<sup>15</sup> masih<sup>16</sup> čand<sup>17</sup> valōšān harvisp<sup>18</sup> mayā mavan pavān<sup>19</sup> zamāk madam<sup>20</sup> frāč tačēnd<sup>21</sup> havōt<sup>22</sup> (Ardvisūr<sup>23</sup> mayā min apārik<sup>24</sup> mayā<sup>25</sup>*

## 3

**Persian.** Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

## 3

**Gujarati.** Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardivisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

## 4

**Avesta.** The great, far-famed,  
Who is as much in greatness  
As all these waters  
That run along on this earth.  
Who, the strong one, flows forth  
From the height Hukairya  
To the Sea Vourukasha.

## 4

**Pahlavi.** The great (Ardivisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardivisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardivisur are greater than all other waters, except

*mas*<sup>26</sup> *āt*<sup>27</sup> *yuāt min Arwand u*<sup>28</sup> *Arwand*<sup>29</sup> *levat*<sup>30</sup> *Ardvisūr*<sup>31</sup>  
*u*<sup>32</sup> *Ardvisūr*<sup>33</sup> *levat*<sup>34</sup> *Arwand ham*<sup>35</sup> *lā*<sup>36</sup> *vaxdūnt yekavimūnēt*  
*mavan pavan amāvandih*<sup>37</sup> *frāt tačēt*<sup>38</sup> *min Hukar*<sup>39</sup> *i*<sup>40</sup> *buland*  
*madam*<sup>41</sup> *zak*<sup>42</sup> *i*<sup>43</sup> *Zray i*<sup>44</sup> *Frax<sup>v</sup>kart*<sup>45</sup>.

## 4

**Persian.** *mihtar ān (Ardvisūr) kih dur ravad u bakunad nām*  
*(ya'nī nām u bah jāi dur šudah ast) kih hast (ya'nī urā) candān*  
*mihtari candān kih urā bar zamīn har jā kih raftah bāšad (ya'nī*  
*Ardvisūr mihtar az tamām āb judā az Arang cih kih Arang bā*  
*Ardvisūr yak jā nīst ān az Ardvisūr judā ast) kih bah himmat*  
*xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah*  
*Zarahparānkard.*

## 4

**Gujarati.** *ane bujorag (Ardvisūr) dur lagī ghaṇī nāmdār ane*  
*je bijā tamām pāṇī je e jamīn ūpar bulandīthī cālē che te kartāne*  
*(Ardvisūr) moṭi bujorag che je Hukare (nāmnā pāhādni) bulandī-*  
*thī Jareheravakaś Dariāmā hemate karī āgal cālec.*

## 5

**Avesta.**

*yaozanti vīspe karand*  
*Zrayā Vouru.kašaya*  
*ā vīspō maidyō yaozanti*  
*yaṭ hīš aoi fratačaiti*  
*yaṭ hīš aoi fražgaraiti*  
*Arədvī Sūra Anāhita.*  
*yeiṣhe hazanrəm vairyanəm*  
*hazanrəm apa.γžāranəm*  
*kaščiūča aēšəm vairyanəm*  
*kaščiūča aēšəm apa.γžāranəm*  
*čadwarə.satəm ayarə.baranəm*  
*hvaspāi nairə barəmnāi.*

Arang, and Arang does not unite together with Ardivisur, neither Ardivisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

## 4

**Persian.** That more than great (Ardivisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardivisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardivisur; she is apart from Ardivisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

## 4

**Gujarati.** And the great (Ardivisur) is much known afar, and (Ardivisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

## 5

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**Avesta.** All the shores around the Sea Vourukasha  
Are in commotion,  
The whole middle is bubbling up  
When she flows forth unto them,  
When she streams forth unto them,  
Aredvi Sura Anahita.  
To whom belong a thousand lakes,  
To whom a thousand outlets;  
Anyone of these lakes  
And any of these outlets  
[Is] a forty days' ride  
For a man mounted on a good horse.



## 5

**Pahlavi.** *mavan āyozēt<sup>1</sup> harvisp kanārak i<sup>2</sup> Zray i<sup>3</sup> Frax<sup>4</sup> kart<sup>4</sup> (aēy barā kōfēnēt<sup>5</sup>) ō<sup>6</sup> harvisp<sup>7</sup> ān<sup>8</sup> miyān<sup>9</sup> āyozēt<sup>10</sup> (aēy<sup>11</sup> barā rečēt<sup>12</sup>) mavan<sup>13</sup> ō<sup>14</sup> valōšān madam<sup>15</sup> frāč tačēt<sup>16</sup> (pavan ēvakartakih) mavan<sup>17</sup> ō<sup>18</sup> valōšān madam frāč rečēt (pavan ēvakartakih) Ardvīsūr<sup>19</sup> Anast<sup>20</sup>. mavan hēn zak 1000 var 1000<sup>21</sup> āpxāhak<sup>22</sup> (var zak<sup>23</sup> mavan-aš min<sup>24</sup> xān<sup>25</sup> āpxāhak<sup>26</sup> zak<sup>27</sup> mavan-aš<sup>28</sup> hēn<sup>29</sup> laxvār yekavīmūnēt hēn zak Ardvīsūr<sup>30</sup> aūt<sup>31</sup> mavan<sup>32</sup> zak<sup>33</sup> Zray<sup>34</sup> yemalelūnēt<sup>35</sup> aēy<sup>36</sup> denō Ardvīsūr<sup>37</sup> rā 1000 var aūt u kolā ēvak ēvak var 1000-1000 āpxāhak aūt. min zak 1000 āpxāhak mayā rečēt u tačēt. zak mayā hēn Vahišt yekavīmūnēt. min zak mayā aēy āpxāhak mayā harvisp gēhān madam tačēt). katārčāe<sup>38</sup> min<sup>39</sup> valōšān varān<sup>40</sup> katārčāe<sup>41</sup> min<sup>42</sup> valōšān āpxāhakān<sup>43</sup> (aēy<sup>44</sup> dōi<sup>45</sup>) pavan<sup>46</sup> 40 yūm yedrūnišn mavan<sup>47</sup> zak<sup>48</sup> hvasp gabrā<sup>49</sup> yedrūnišn<sup>50</sup> min<sup>51</sup> kōstak<sup>52</sup> (aūt<sup>53</sup> mavan min hamāk<sup>54</sup> kōstak<sup>55</sup> yemalelūnēt<sup>56</sup>).*

## 5

**Persian.** *bapayvand u bah tamām kinārah Zarahparānkard (ya'nī bakubād) u ān tamām āb rā bapayvand kih ān bar ēšān zyādah ravād bah judāi kih ham bar ēšān zyādah ravād bah hamrahā Ardvīsūr wēzah. kih andar yak hasār nāv xānhā u darmiyān hasār nāv dānhā andar ān jā bāz istad (ya'nī dar ān jā Ardvīsūr hast kih darmiyān Zarahparānkard guyaud). harkudām az ān tah xānhā u harkudām az ān nāv dānhā bah cihal rūz barād savār bar asp tēs raftār savār šudah bah yak sū (u ham miguyand kih bah har cahār sūh baravad).*

## 5

**Gujarati.** *ane je tamām Jarehevarakaš Dariāne kināre farī valec ane tamām (dariā) ne dar-meān jāi pohocēc ke te Ardvīsūr khālēs bijā (tamām pānī) ūpar jīāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tathā hajare morione dar-meān ghañī buland vehēc. te gofāo madheno ekako gofo ane te morio madhenī ekakī mori (ehēvī motī che) je khub ghodāno savār (tehenī andar ceāre taraf ghodō dodāveo jāe) te dan ceālīše pelī taraf pohocī sake.*

## 5

**Pahlavi.** Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardivisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardivisur; there is some one who says, in the Sea; that is, that Ardivisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

## 5

**Persian.** She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardivisur. She merges into a thousand underground channels and a thousand canals (that is, Ardivisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

## 5

**Gujarati.** And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardivisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

## 6

**Avesta.** *aiiḥāšča mē aēvanhā āpō*  
*apa.γžārō vījasāiti*

*vīspāiš aoi karšvān yāiš hapta. aiiḥāšča mē aēvanhā āpō*

*hamadā ava.baraiti*  
*haminamča zayanamča.*  
*hā mē āpō yaoždadāiti*

*hā aršnəm xšudrā hā xšadrinəm garəwə hā xšadrinəm paēma.*

## 6

**Pahlavi.** *ān<sup>1</sup> li ēvak min āpān<sup>2</sup> mavan āpxāhak<sup>3</sup> barā<sup>4</sup> ye-*  
*hamtūnēt<sup>5</sup> pavan (xavūtīh aēγ<sup>6</sup> tarīh) madam<sup>7</sup> ō harvisp<sup>8</sup> haft*  
*kišvar.<sup>9</sup> zak i<sup>10</sup> li ēvak min<sup>11</sup> xānān<sup>12</sup> (min<sup>13</sup> āpxāhān<sup>14</sup>) amat<sup>15</sup>*  
*ō ham yedrūnyēn (aēγ ēvatum<sup>16</sup> yedrūnyēn<sup>17</sup>) pavan hāmīn<sup>18</sup>*  
*pavan-č zamastān.<sup>19</sup> ān<sup>20</sup> li mayā<sup>21</sup> yōždāsīnēt<sup>22</sup> (aēγ dakya<sup>23</sup>*  
*yarsenunēt<sup>24</sup>) zak<sup>25</sup> i<sup>26</sup> gušnān<sup>27</sup> šusr<sup>28</sup> ān<sup>29</sup> vakadān<sup>30</sup> gawr<sup>31</sup>*  
*zak<sup>32</sup> i<sup>33</sup> vakadān<sup>34</sup> pēm.<sup>35</sup>*

## 6

**Persian.** *ān kih yak az āb man ast az nāv-dānhā barasad*  
*tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān*  
*tamām barad (kih šahmā barad) bah garmū u ham bah sarmā. ān*  
*āb marā pāk (ya'nī xālīš bakunad) ān manī javānān rā u ham*  
*ān zahdān rā.*

## 6

**Gujarati.** *te morō madhenā ek morinū māhārū pañi tamām je*  
*hafta kešvar jamin mā (tarī tājagīne vāšte) pohocēc ane te nālāvo*  
*madhenu ek nālānū māhārū pañi tāhādmā tathā hunālāmā (ekhlū*  
*potānī jāte) cālīā jāec. ane te māhārū pañi te je jōvānonī manī*  
*(iāne dhāt che) tehene tathā te je oratonā kamāl che tene tathā te je*  
*oratonū dudh che tene pāk rākhech.*

## 7

**Avesta.** *yəm azəm yō Ahurō Mazdā hizvārēna uzbaire fradadāi*  
*nmānaheča vīsaheča zantūšča dainhēušča.*

## 6

**Avesta.** And the outflow of this  
One water of mine penetrates  
unto all the seven zones. And [the outflow] of this one water  
of mine

Flows continuously  
Both summer and winter.

She purifies my waters,  
she [purifies] the seed of males, the wombs of females, the milk  
of females.

## 6

**Pahlavi.** That one of my waters of the outlets comes forth  
(with greenness, that is, freshness) over all the seven regions.  
That one of my canals (and that one of my outlets) flow equally  
(that is, flow most singly) during summer as well as during  
winter. That water of mine purifies (that is, keeps pure) the  
seeds of males, the wombs of females, the milk of females.

## 6

**Persian.** That one water of my canals goes to all the seven  
regions. And that one water of mine flows equally (flows boldly)  
in summer and in winter. And that water of mine purifies (that  
is, cleanses) the seed of the youths as well as the wombs of  
women.

## 6

**Gujarati.** The waters of one of those of my ditches, reach all  
the seven regions (for giving freshness and health); and the  
waters of one of those of my channels keep flowing (singly of its  
own accord) both in winter and in summer. And those my  
waters purify the seed (that is, semen) of youths, and the wombs  
of women, and the milk of women.

## 7

**Avesta.** Whom I, Ahura Mazda by movement of tongue [?] brought forth for the furtherance of the house, village, town, and country.

7

**Pahlavi.** *li<sup>1</sup> mavan Ōhrmazd havōm ān<sup>2</sup> (li Ardvīsūr<sup>3</sup>) rā<sup>4</sup> bulandtar<sup>5</sup> jīvāk<sup>6</sup> li<sup>7</sup> burtam<sup>8</sup> frādahišnīh<sup>9</sup> denō<sup>10</sup> mān u<sup>11</sup> (frādahišnīh) zak<sup>12</sup> i<sup>13</sup> vis<sup>14</sup> (pavan frādahišnīh<sup>15</sup>) zak<sup>16</sup> i<sup>17</sup> zand (pavan<sup>18</sup> frādahišnīh) zak<sup>19</sup> i<sup>20</sup> matā.*

7

**Persian.** *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az mahallat u ham az šahr u ham az dih.*

7

**Gujarati.** *ke hū je Hormazd cheū te me gharnī tathā mohlānī tathā gāmnī tathā šehernī varadhīnī karnār (Ardvišur Bānū) che tehene bulandūthī bulandī āpic.*

8

**Avesta.** *yā ahmāt Staota Yasnya srāvayeni Ahunāmīča Vairīm srāvayeni Ašmīča Vahištəm husravānī apasča varuhīš yaoždadāne hadra ana Gāθwya vača ‘Garō nmāne Ahurō Mazdā jasaē paōiryo’ dadāt ahmāt taē avat āyaptəm.*

8

**Pahlavi.** *stāyīšn<sup>1</sup>ōmand an<sup>2</sup> (li Ardvīsūr<sup>3</sup>) Yazīšn<sup>4</sup>ōmand an<sup>5</sup> (li Ardvīsūr<sup>6</sup>) u<sup>7</sup> Ahunvar<sup>8</sup> sravōmand<sup>10</sup> ān<sup>11</sup> (li Ardvīsūr<sup>12</sup>) u<sup>13</sup> ahrākīh<sup>14</sup> pahlum<sup>15</sup> husrav<sup>16</sup> āwāyīšn<sup>17</sup>ōmand<sup>18</sup> ān<sup>19</sup> (li<sup>20</sup> Ardvīsūr<sup>21</sup>) (u<sup>22</sup> mayā i<sup>23</sup> Ardvīsūr<sup>24</sup> šapir<sup>25</sup>) yōždāsr<sup>26</sup> bun<sup>27</sup> srav denō Gās-ān<sup>28</sup> barā<sup>29</sup> yezbexūnd u stāyīšn<sup>30</sup> vabidūnd<sup>31</sup> (pētākīh hanā<sup>32</sup> havōd aēy<sup>33</sup> min Gāsān<sup>34</sup> srav stāyīšn<sup>35</sup> vabidūnik rā) Garōt-mān<sup>36</sup> (mān<sup>37</sup> i<sup>38</sup>) Ōhrmazd pavan fratum pētāk kart<sup>39</sup> barā yehamtūnēt<sup>40</sup> u<sup>41</sup> yehabūnēt<sup>42</sup> denō rā (zak i<sup>43</sup> Ardvīsūr<sup>44</sup>) ētōn<sup>45</sup> kāmāk ayāftan<sup>46</sup> (ō<sup>47</sup> yehamtūnēt<sup>48</sup> ayāwārīh<sup>49</sup>).*



## 7

**Pahlavi.** I, who am Ormazd, have carried that (Ardvisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

## 7

**Persian.** I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

## 7

**Gujarati.** I, who am Ormazd, have given greatness through greatness unto (Banu Ardvisur) who is the increaser of the house, and of the street, and of the village, and of the city.

## 8

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**Avesta.** Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth<sup>1</sup> [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

## 8

**Pahlavi.** That (Ardvisur of mine) is worthy of praise, that (Ardvisur of mine) is worthy of the Yasna-sacrifice, and that (Ardvisur of mine) is worthy of the recital of Ahunvar, and that (Ardvisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardvisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardvisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardvisur) gives unto him the attainment of his wishes, (and comes to his help).

## 8

**Persian.** *kih hast sazāvār sitāš u buzurg dāstan u az Ahunvar sitūdan sazāvār sazāvār ašōi bartar suxn guftan u āb veh pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāš u āyift.*

## 8

**Gujarati.** *ke je tārīf ane Ijašne karvāne lāek ane Ahunavarnā śakhun padhve karī tārīf karvāne lāek ane buland aśoinā śakhun tathā nek śakhune karī padhvāne lāek che (ane ekbārgī) e Avaśiāne śakhune (iāne e Nīāś padhve) karī behetar pānīne je kōi ārādhe te marad Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethī tehene ē raveše morād ane neāmat (Avā Arduisurthā) hāsel thāe.*

## 9

**Avesta.**

*ahe raya x<sup>a</sup>armanhača  
təm yazāi surunvata Yasna  
təm yazāi huyašta Yasna*

*ana buyā zavanō.sāsta. ana buyā huyaštara. Arədvīm Sūrəm  
Anāhitəm ašaonīm zaoθrābyō. Arədvīm Sūrəm Anāhitəm  
ašaonīm ašahe ratūm yazamaide*

*Haomayō gava . . .*

*arš.uxdaēibyasča vāyēibyō.*

*yeishe hatəm . . . tpsčā tāsčā yazamaide.*

## 9

**Pahlavi.** *pavan sak i<sup>1</sup> valō<sup>2</sup> rāy<sup>3</sup> u gadō āpān<sup>4</sup> Ardvīsūr<sup>5</sup>  
(aēy-am<sup>5a</sup> rāy u gadō āpān Ardvīsūr<sup>6</sup> ayāwār yehvūnāt<sup>1</sup>). pavan*

## 8

**Persian.** Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

## 8

**Gujarati.** Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardivisur).

## 9

**Avesta.**

For her radiance and her glory,

Unto her will I sacrifice with the audible Yasna-sacrifice,

Unto her will I sacrifice with the well-sacrificed Yasna.

Through this mayest thou be commanded when invoked!

Through this mayest thou be more than well-sacrificed! [We sac-

rifice] unto Aredvi Sura Anahita, the righteous, with oblations.

We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

## 9

**Pahlavi.** Owing to her radiance and glory [I sacrifice] unto the waters of Ardivisur (that is, may the radiance and glory of

*zak* i<sup>8</sup> *nigōšišn*<sup>9</sup> *havōd Yazišn*<sup>10</sup> (*pavan*<sup>11</sup> *Den*<sup>12</sup> *Dastabar*) *ān*<sup>13</sup> (*Arđvīsūr*) *rā yezbexūnam ān*<sup>14</sup> *nēwak Yazišn kartan*<sup>15</sup> *rā*<sup>16</sup> (*bēn*<sup>17</sup> *Dar i Mitr*). *denō*<sup>18</sup> *yehvūnāt x<sup>v</sup>āhišn*<sup>19</sup> *pand*<sup>20</sup> u<sup>21</sup> *denō* *yehvūnāt kabad*<sup>22</sup> *Yazišn. yezbexūnam*<sup>23</sup> *Arđvīsūr*<sup>24</sup> *Anast*<sup>25</sup> *rā pavan*<sup>26</sup> *zōhr*.<sup>27</sup> *Arđvīsūr*<sup>28</sup> *Anast*<sup>29</sup> *rā*<sup>30</sup> *yezbexūnam pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min ātān . . . hanja-manikān zakarān u vakadān īsam (Amahraspandān).*

## 9

**Persian.** *bah nūr u rōšn u urā buzurg dāram u bah šamīdah Izīšn (az zabān Dastūrān). urā buzurg dāram bah ān nek īstah Izīšn (dar Dar-i Mihr). in bād bah x<sup>v</sup>āhiš mārā pand u in bād nek Izīšn. bah sūr Arđvīsūr xālīš ašōi ham Arđvīsūr xālīš rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šurat u nārī šurathā Amšāsfindān).*

## 9

**Gujarati.** *tehnī (iāne Avā Arđuīsurmī) khāleši ane nure kari (Dinnā Dašturtkī) Ijašne šābhline tehne ārādhū ane nek ārādh-nānī Ijašne karve kari tehene ārādhū. e hamone khāheštū šikhvū ane naśihat thāo ane e nek Ijašne karve kari Avā Arđuīsurne ārādhvū thāo. khāleš ane pāk Arđuīsurne jore kari khāleš pāk Arđuīsur ašo ašoie kari bujorag che tehene ārādhū Home kari jvāme kari . . . and rāst bolve kari ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dādār Hormajdnī bulandtar ane behetar che . . . narnī šuratnā ane mādānī šuratnā Fareštāvonā anjumanne ārādhū.*

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 9

**Persian.** For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 9

**Gujarati.** Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.



## 5. Atash Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

**Avesta.** [The introductory passage does not occur in the Avestan text.]

○

**Pazand.** *pa nqm i Yazdā. Hormazd i X<sup>v</sup>adāe i awazūnī gurz x<sup>v</sup>arāhe awazāyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd<sup>2</sup> X<sup>v</sup>atā awzūnīk<sup>3</sup>. buzurgīh<sup>4</sup> u rōšnīk Ātaš<sup>5</sup> Bahrām<sup>6</sup> Ātr vazurg<sup>7</sup> rā awzūn<sup>8</sup> yehvūnāt. min hamāk gunāh . . . pa patit havōm.*

○

**Sanskrit.** [ . . . ] *samastebhyaḥ pāpebhyaḥ . . . paścātāp-tena asmi.*

○

**Persian.** [The paragraph does not occur in the Persian version.]

○

**Gujarati.** (*śaru karūc*) *Iajdā dānā Šāheb pote potānī mele pedā thāelo vardhāno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jiādā thāo. hū tamām gunāhthū . . . tobā karī pācho farū cheū.*

I

**Avesta.** *us mōi uzārəšvā Ahurā Ārmaiti təvīšim dasvā Spēništā Mainyā Masdā varəhuyā savō ādā Aša hasō ēmavaŋ Vohū Mananšhā fəsratām.*

### 5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,  
PERSIAN, AND GUJARATI VERSIONS

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

o

**Sanskrit.** [ . . . ] Of all sins . . . I am penitent.

o

**Persian.** [The paragraph does not occur in the Persian version.]

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

---

I

**Avesta.**

Arise unto me, O Ahura! give vigor through Armaiti,  
Strength by the good reward through Thy Holy Spirit, O Mazda!  
Mighty power through Asha, supremacy<sup>1</sup> through Vohu Manah.

**Pahlavi.** *lālā<sup>1</sup> li min zak i<sup>2</sup> (rēšitār<sup>3</sup> Ahraman<sup>4</sup>) ae<sup>5</sup> Ōhrmazd hanā<sup>6</sup> (aēy)-am bōjāe.<sup>7</sup> af-am bundak mēnišnāh u<sup>8</sup> tuxšišn<sup>9</sup> yeha-būnāe.<sup>10</sup> awzūnīk mēnūk Ōhrmazd Vahuman griftār<sup>11</sup> havdāni<sup>12</sup> pavan<sup>13</sup> zak<sup>14</sup> dahišn (aēy-am<sup>15</sup> pavan tan<sup>16</sup> mähmān<sup>17</sup> yehvūnāt). ahrākīh madam<sup>18</sup> val<sup>19</sup> i<sup>20</sup> staxmak<sup>21</sup> (Ganāk Mēnūk) amāvand havdāt<sup>22</sup> pavan zak i<sup>23</sup> Vahuman sardārīh.<sup>24</sup>*

**Sanskrit.** *uñcāir mām śodhaya Svāmin (kila pīḍākarāt Āharmanāt śuddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adrśyamūrter Mahājñānin Gvaḥmanasya gṛhītāro bhavāmah (kila me tamina abhyāgato 'stu). puṇyam haṭhinaḥ upari śaktam bhūyāt (kila balātkārīṇaḥ Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

**Persian.** *ay Šāhib bah xūb u bah xāliš bakun marā (ya'nī az izār dahandah Ahriman xāliš bakun). pur menišnī u tavānāi rā badeh. ay Buzurgtar Menū 'āqil Bahman rā bagīram (ya'nī dar an mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'ni bar Ahriman qādir bād) az šāhibi Bahman.*

**Gujarati.** *e Hormajd mahne buland śampuran manaśnī (iāne amām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) hī mahne khalās kar. e bujorag māno Hormajd hū Behemanno iāne bhālī manaśmīno) pakadnār cheū (te bhālī manasnī mahne āp). e śavāb je jolamgār (Ehereman) ūpar ghaṇo hematdār che te bhālī ianaśnī sardārīthī che.*

**Pahlavi.** [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

**Sanskrit.** Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

**Persian.** Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

**Gujarati.** Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

## 2

## Avesta.

*rafədrāi Vouru.čāšāne dōisi mōi yā Və abifrā  
tā Xšaδrahyā Ahurā yā Vanhəuš ašiš Mananəhō  
frō Spəntā Ārmaite Ašā daēnā fradaxšayā.*

## 2

**Pahlavi.** *amat<sup>1</sup> rāmišn pavan kāmak<sup>2</sup> čāšānd<sup>3</sup> (aēry zšān  
pavan<sup>4</sup> apāyast<sup>5</sup> pavan rāmišn<sup>6</sup> yal<sup>7</sup> vabidūnd<sup>8</sup>). yehabūnēt<sup>9</sup>  
ō<sup>10</sup> li (mizd<sup>11</sup> u<sup>12</sup> pātđahišn). mavan-am<sup>13</sup> pavan<sup>14</sup> zak i<sup>15</sup>  
lakūm<sup>16</sup> barā<sup>17</sup> pavan<sup>18</sup> patūkīh (aēry-am pavan kār i<sup>19</sup> Dātistān  
i<sup>20</sup> lakūm<sup>21</sup> patūkīh<sup>22</sup> yehvūnāt<sup>23</sup> af-am<sup>24</sup> yehabūnēt<sup>25</sup>). zak<sup>26</sup>  
pavan x<sup>27</sup>atāyih<sup>27</sup> i<sup>28</sup> Ōhrmazd u<sup>29</sup> mavan<sup>30</sup> Vahuman<sup>31</sup> tarskāe<sup>32</sup>  
(hāvīšt<sup>33</sup> af-am yehabūnēt<sup>34</sup>). frāč<sup>35</sup> Spandaramat<sup>36</sup> aš<sup>37</sup> pavan  
ahrākīh<sup>38</sup> Dēn<sup>39</sup> frāč daxšakēn<sup>40</sup> (aēry-aš<sup>41</sup> pavan<sup>42</sup> frārōnīh<sup>43</sup>  
pavan<sup>44</sup> daxšak barā vabidān<sup>45</sup>).*

## 2

**Sanskrit.** *ānandam svecchayā āsvādayitrñ (kila keṣāncit  
yadṛcchayā ānandakarān) dehi mahyam yān yuṣmākaṁ śaktyāh  
(kila kāryeṣu nyāyeṣu ye yuṣmākaṁ śaktyā santi tān me dehi).  
tān svāmitayā Ahurmajdasya yān Uttamamanasā bhaktiśīlān (kila  
śiṣyān tān me dehi). prakṛṣṭam pṛthivyām Sampūrṇamanasyām  
Punyena Dinim pracihṇaya (kila sadācāritayā Dinisābhijñānena  
kuru).*

## 2

**Persian.** *rāmišn bah gauq xūd bacašān (ya'nī harkas rā bah  
gauq xūd rāmišn bakun). badeh marā ān cih quat šumā ast  
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān  
quat ay Šāhib kih ū Bahman ast ummatān (ya'nī šāgirdān marā  
badeh) vas andar zamān bandah menišn az kirfah andar Dīn  
nišāndār bakun.*



2

**Avesta.**

For my support, O Far-seeing One, may Ye manifest<sup>1</sup> unto me those incomparable things  
Of Your Khshathra, O Ahura, which are the reward of Vohu Manah;  
Instruct our consciences, O Holy Armaiti, through Asha.

2

**Pahlavi.** [Give] those who cause to taste joy according to desire (that is, who do cause joy unto others, as is requisite). Give me (reward and grace). [Give] unto me him who is of your power, (that is, give unto me him who is of your power in the work of your Law). (Give unto me that disciple) who is of the lordship of Ormazd and devoted to Bahman. Reveal the Religion, O Aspandad, unto him through righteousness, (that is, make him upright through revelation).

2

**Sanskrit.** Give unto me those who cause to taste joy according to their own will (that is, the makers of joy for anybody as they please), who [are] of your power, (that is, give unto me those who are of your power in lawful actions). Those who through the lordship of Ormazd [are] devotional through the Best Mind (that is, give unto me those disciples). Eminently stamp through Righteousness on the earth Religion, which is of Perfect Mind, (that is, make [it] with good conduct through the recognition of Religion).

2

**Persian.** Cause joy in accordance with one's desire, (that is, cause joy to everyone according to his desire). Give me that which is your power, (that is, give that power unto me which is yours in lawful deeds). That power, O Lord, which [is] of the followers of Bahman, (that is, give disciples unto me). Make perfect-mindedness a manifest<sup>1</sup> of Religion on earth through meritorious works.

2

**Gujarati.** (ane) rāmaśnī morād mujab rākhū cakḥādū tebi bhaṭi manāśnī sardārīthā che. ane e Hormajd mahne tāhāri kaṇat āp ane te je bhaṭi manāśnīnā (farmānbardār šāgerdo) che te ūpar (mahne) pādśāhī ane sardārī āp ane savāb tathā Dinnā kāmū bujorag sampuran manāśnīnī (māhāri) khaślat kar (iāne māhāri khaślat nek kar).

3

**Avesta.** aṭ rātqm Zaraduštrō tanvascīt x<sup>a</sup>aliyā uštanəm dadāitī paurvatātəm Mananhascā Vanhēuš Mazdāi šyaoθnahyā Ašāi yācā uxdaḥiyācā sraošəm xšadrəmca.

3

**Pahlavi.** ētōn<sup>1</sup> pavan<sup>2</sup> rātiḥ<sup>3</sup> mavan<sup>4</sup> Zaratušt<sup>5</sup> havōm tan zak-č<sup>6</sup> i<sup>7</sup> nafšē xayā<sup>8</sup> yehabūnam<sup>9</sup> pavan pēš<sup>10</sup> rawišnih (pavan<sup>11</sup> pēšpāyih<sup>12</sup>) val<sup>13</sup> Vahuman<sup>14</sup> u<sup>15</sup> Ōhrmazd-č<sup>16</sup> pavan<sup>17</sup> kunišn ō<sup>18</sup> Ašavahišt<sup>19</sup> (aēy<sup>20</sup> kunišn<sup>21</sup> zak<sup>22</sup> vabidūnam<sup>23</sup> i<sup>24</sup> Ašavahišt<sup>25</sup> apāyet<sup>26</sup>) u<sup>27</sup> milayā<sup>28</sup> nigōšišnih<sup>29</sup> ō<sup>30</sup> Xšatravar<sup>31</sup> (ēvak<sup>32</sup> bēn<sup>33</sup> tanid<sup>34</sup>) milayā<sup>35</sup> ētōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

3

**Sanskrit.** evaṁ dakṣinayā Jarathuštro 'ham tanośca nijam jīvaṁ dadāmi purahpravrityā (kila agratayā) Uttamamanase Ahurmajdāya. karmaṇi ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca uktih śrutih [tayā] Saharevarāya rajhe.

3

**Persian.** edūn badaham Zartušt tan u jān x<sup>a</sup>ēš badaham bah pēšavāi (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

## 2

**Gujarati.** (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

---

## 3

**Avesta.**

So Zarathushtra gives as an offering even the life of his body,  
And the excellence<sup>1</sup> of Vohu Manah unto Mazda,  
As also<sup>2</sup> obedience and power of deed and word unto Asha.

## 3

**Pahlavi.** Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

## 3

**Sanskrit.** So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

## 3

**Persian.** Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

*Ašōi (ya'nē kunišn ēdūn bakunam kih Dīn az ān xušnūd bāšad) in guftan u šamīdan az Šahrivar pādīšah.*

## 3

**Gujarati.** *e Hormajd e ravēse hū je Jartošt cheū te āgal cāl-vāthī māhārā tannē ane māhārā jivmī šakhāvāt Beheman Amsaš-pandne apū (iāne māhārū tan ane jiv fedā karū) ane ašoinā kām karū (Ardābeheštne khus āve tehvā). je šakhun bolū te ehevā bolū je Šeherevarne šābhvā lāek (iāne pādšāhā pašand).*

## 4

**Avesta.** *xšnaoθra Ahurahe Mazdā. nōmasē tē Ātarš Mazdā Ahurahe hūdā mazišta Yazata. fravarāne . . . Ahura. tkaēšo. [Gāh.] Ādōro Ahurahe Mazdā puθra. tava Ātarš puθra Ahurahe Mazdā.*

## 4

**Pahlavi.** *šnāyēnītārīh<sup>1</sup> i<sup>2</sup> Ōhrmazd (X<sup>o</sup>atāe<sup>3</sup>). namāz<sup>4</sup> lak<sup>5</sup> Ātaš<sup>6</sup> i<sup>7</sup> Ōhrmazd (berθ<sup>8</sup>) hūdāk<sup>9</sup> mahist Yazat<sup>10</sup>. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Ātaš<sup>11</sup> i<sup>12</sup> Ōhrmazd berθ<sup>13</sup>. lak Ātaš<sup>14</sup> berθ<sup>15</sup> i<sup>16</sup> Ōhrmazd<sup>17</sup>.*

## 4

**Sanskrit.** *satkārāye Svāminam Mahājñāninam (kila sānandam karomi). namas te Agne Mahājñāninah Svāminah uttamadāninah mahattarasya Ījādasya. prabravimi . . . Hormijdanīyavatiṁ. [Gāh.] Agneḥ Svāmino Mahājñāninah putrasya. tava Agneḥ putra Svāmino Mahājñāninah.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

## 3

**Gujarati.** O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

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## 4

**Avesta.** Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

## 4

**Pahlavi.** Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

## 4

**Sanskrit.** I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.



## 4

**Persian.** *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

## 4

**Gujarati.** *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekino āpnār bujorag Ijad che te tune nomāj karūc. bujorgūhū padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehemī samaj e je pāk Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāešne farjandne thekāne ganeche tathā tamām ālamnī najdāk dādār Hormajd bāp ane murabīne thekāne che). tū e Ātaš Hormajdnā beṭāne.*

## 5

**Avesta.** *Ādrō Ahurahe Mazdā puḍra X<sup>a</sup>arənanhō Savanhō Mazda.ḍātahe Airyanəm X<sup>a</sup>arəno Mazda.ḍātanəm Kāvayeheča X<sup>a</sup>arənanhō Mazda.ḍātahe Ādrō Ahurahe Mazdā puḍra Kavōiš Haosravanhahe Varōiš Haosravanhahe Asnavantahe Garōiš Mazda.ḍātahe Čačīstahe Varōiš Mazda.ḍātahe Kāvayeheča X<sup>a</sup>arənanhō Mazda.ḍātahe.*

## 5

**Pahlavi.** *Ātaš<sup>1</sup> i<sup>2</sup> Ōhrmazd berō<sup>3</sup> (Ātr<sup>4</sup> Frōbag<sup>5</sup>) Gadō<sup>6</sup> u Sūt i<sup>7</sup> Ōhrmazd dāt<sup>8</sup> Ērān<sup>9</sup> Gadō<sup>10</sup> Ōhrmazd dāt<sup>11</sup> Kyān<sup>12</sup> Gadō<sup>13</sup> Ōhrmazd dāt<sup>14</sup> (šēm<sup>15</sup> i denō Ātaš<sup>16</sup> Ātr Frōbag<sup>17</sup> denō Ātaš<sup>18</sup> pēšak āsrōnāh yaxsenunē<sup>19</sup> aēγ<sup>20</sup> Dastabarān<sup>21</sup> u Magōpatān<sup>22</sup> dānākīh<sup>23</sup> u<sup>24</sup> buzurgīh<sup>25</sup> u gadō<sup>26</sup> i pavan ayāwārīh denō<sup>27</sup> Ātaš<sup>28</sup> vīndēt u<sup>29</sup> zak i<sup>30</sup> levatō Dahāk patkār kart valō<sup>31</sup> yehvūnt) Ātaš<sup>32</sup> i<sup>33</sup> Ōhrmazd berō<sup>34</sup> (Ātr<sup>35</sup> Gōšasp) u<sup>36</sup> Kexūsru<sup>37</sup> (aēγ<sup>38</sup> pātaxšā*

## 4

**Persian.** I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

## 4

**Gujarati.** And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

## 5

**Avesta.** Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

## 5

**Pahlavi.** Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

*Kēxūsrū amark hast zak rā nasīm) u<sup>39</sup> Var<sup>40</sup> i<sup>41</sup> Husrav<sup>42</sup> (i<sup>43</sup> pavan Ātrapātkān mavan zak var malkūtā i Kēxūsrū i bast yekavīmūnēt pavan Ātrapātkān zak rā) Asnavand<sup>44</sup> Gar i Ōhrmazd dāt<sup>45</sup> (amat<sup>46</sup> madam zak valō jivāk i Ātr Gōšasp aīt) Čēčast<sup>47</sup> Var i Ōhrmazd dāt<sup>48</sup> (ae<sup>49</sup> min<sup>50</sup> Čēčast<sup>51</sup> valō<sup>52</sup> zak<sup>53</sup> var 4 frasang mavan<sup>54</sup> zak var pahānā u drānā 4 frasang aīt) Kyān<sup>55</sup> Gadō i<sup>56</sup> Ōhrmazd dāt<sup>57</sup> (šēm<sup>58</sup> i denō Ātaš<sup>59</sup> Ātr Gōšasp aīt u kār i denō Ātaš<sup>60</sup> artēštārīh aēy pavan andarūn Ātrapātkān artēštār tēžtar u takīktar aīt pavan rās i valō u malka<sup>61</sup> Kēxūsrū madam Vahumandēz pērōžkarīh<sup>62</sup> ayāft pavan ayāwvārīh<sup>63</sup> i<sup>64</sup> denō Ātaš<sup>65</sup> u<sup>66</sup> pavan levīn<sup>67</sup> Ōhrmazd nālet u frayāt kart val denō Ātr Gōšasp yehvūnt).*

## 5

**Sanskrit.** *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Lābhasya Majdadattasya Erāndeśa Śrīnām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yāḥ samam Dahākena prativādam akarot) Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guphāyāśca Kaekhusravīyāyāḥ (akarot asau 'bhūt yā Ādarabādīgāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sā guphā caturbhīryojanāir asti) Rājalakṣmyāśca Majdadattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabādīgāndeśapakṣe kṣtriyāḥ śighratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yāḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan ; unto that lake which is built by the king Kaikhusru in Azarbaijan) ; unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length) ; unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

## 5

**Sanskrit.** Unto Fire, the son of the Lord that has Great Knowledge ; unto the Glory [and] Acquisition, given by Mazda ; unto the Glory of the land of Iran, given by Mazda ; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name ; his function [is] the science of the teacher ; here, that is in that locality, the teachers become wise and efficient through his enlightenment ; likewise [it is] he that had [lit. made] a controversy with Zohak) ; unto Fire, the son of the Lord that has Great Knowledge ; unto the king Kaikhusru ; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan) ; and unto Mount Asnavad, given by Mazda ; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast) ; and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name ; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment ; likewise he was the one that lamented in the presence of Ormazd).

## 5

**Persian.** *Ātaš Hormazd pus rā Xoreh u Sūd Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Pādīšāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšurnān pešah ya'nī ān sū ahšurnān dānātar u bah 'azmat bāšand bah yārī ān u ān kih bā Zahhāk munāgara kard u būd) Ātaš Hormazd pus rā pādīšāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābādgan šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih ān nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āzar Gušasp nām kār u rathīštārān pešah in ya'nī sū Ādarābādgan šahr rathīštārān tēxtar u zūrmānd bāšand bah yārī ū u ān kih pēš Hormazd nālīd u būd).*

## 5

**Gujarati.** *ane Ātaš Hormajdnō beṭo ghaṇo nurmand ane fāde-mand Hormajdnō pedā kidhelo (Ādarfarobā Ātaš) che tehene (Ādarfarobā te ek ātašnū nām che ane e ātaš Daštūro Mobedo ane parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhī keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhaṭī Majdīasnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthī hameš fatemand reheche) ane Hormajdnū pedā kidhelū Keānī Nurne (Keānī Nur te je khudāi nur madhenū ek nur che ke e Nur tamām dunīānī khalak ūpar ūtreche tethī insānone gaṇī dānāi hunar kudrat āsel thāe che) ane Ātaš Hormajdnō beṭo (Ādar Gošasp Ātaš che tene Ādar Gošasp te ek ātašnū nām che ane e Ātaš pehelvāno tathā śīpāiho ūpar mavakal che vījnā Ātašne bī Ādar Gošasp keheche) ane Kekhaśro pādśahā ne ane Kekhaśroe (je Ādarbādgan šehermā je gofo bādhele che) te gofāne ane Hormajdnā pedā kidhelū Aśnuand Pāhādne (Aśnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošasp nāmñā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane Hormajdnā pedā kidhelā Cecašte Var gofāne (Cecašte Var te ek gofānū nām che ane pādśā Kekhaśro e gofā madhe geb thāeo*



## 5

**Persian.** Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

## 5

**Gujarati.** And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

*che e gofo lābo tathā poholo faršang 4 che) ane Hormajdnū pedā kīdhelū Keānī Nurne.*

## 6

**Avesta.** *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đātahe Kāvayeheča X<sup>a</sup>armanahō Mazda.đātahe Ādrō Ahurahe Mazdā puđra Ātarš spənta rađaeštāra Yazata pouru. x<sup>a</sup>armanaha Yazata pouru.baēšaza Ādrō Ahurahe Mazdā puđra mač vīspaēibyo ātəraēyo xšadərō.nafədrō Nairyō.sanhahe Yazatahe xšnaodra . . . frastastayaēča. yathā Ahū vairyō . . . vīdvā mraotū.*

## 6

**Pahlavi.** *Ātaš<sup>1</sup> i<sup>2</sup> Ōhrmazd berə<sup>3</sup> Revand<sup>4</sup> Gar i<sup>5</sup> Ōhrmazd dāt<sup>6</sup> (mavan<sup>7</sup> madam Gar i jīvāk Ātr Būrzin aīt) u<sup>8</sup> Kyān<sup>9</sup> Gadə i<sup>10</sup> Ōhrmazd dāt<sup>11</sup> (šem<sup>12</sup> i denə Ātaš<sup>13</sup> Ātr Būrzin Mitr aīt af-aš<sup>14</sup> kār i vāstryōših aīt aēy vāstryōšān val madam kār i vāstryōših dānaktar u tōxšatar<sup>15</sup> u šostak jāmaktar yehwūd pavan ayāwārīh i denə Ātaš<sup>16</sup> u<sup>17</sup> levatə Vištāsp pūrsakīh u pasx<sup>18</sup> kart valə denə Ātaš<sup>18</sup> yehwūnt. denə<sup>19</sup> pētāk<sup>20</sup> aēy pavan denə kolə 3 pēšak ben kār<sup>21</sup> 3 kolə 3 aīt<sup>22</sup> mē āsrōnān<sup>23</sup> āsrōnīh āšnāk artēštārān<sup>24</sup> artēštārīh āšnāk vāstryōšān<sup>25</sup> vāstryōših āšnāk<sup>26</sup> āsrōnān<sup>27</sup> hanā<sup>28</sup> yašt<sup>29</sup> kartan af-ašān artēštārīh druž Ganāk Mēnūk zatan af-ašān vāstryōših<sup>30</sup> pīhn sāxtan vāstryōših<sup>31</sup> zēn awzār sāxtan ārastan artēštārīh dēvīk u druž<sup>32</sup> laxvār dāstan) Ātaš<sup>33</sup> i<sup>34</sup> Ōhrmazd berə<sup>35</sup> Ātaš<sup>36</sup> awzūnāk artēštār<sup>37</sup> Yazat<sup>38</sup> pur gadə u Yazat pur bēšaženitār (aš<sup>39</sup> artēštārīh<sup>40</sup> druž zatārīh u<sup>41</sup> pur gadə-ih<sup>42</sup> aš gadəōmandīh<sup>43</sup> u<sup>44</sup> bēšaženitārīh<sup>45</sup> mēnūkih<sup>46</sup> zatārīh ahoš<sup>47</sup> gartān min Spēnāk Mēnūk dāmān aīt<sup>48</sup> Ātaš<sup>49</sup> i<sup>50</sup> dārīh<sup>51</sup>) Ātaš<sup>52</sup> i<sup>53</sup> Ōhrmazd berə<sup>54</sup> levatə harvisp<sup>55</sup> Ātašan<sup>56</sup> x<sup>a</sup>atāh<sup>57</sup>*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

## 6

**Avesta.** Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring<sup>1</sup> of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

## 6

**Pahlavi.** Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*<sup>58</sup> *Nēryosang*<sup>59</sup> *Yazat* (*af-aš*<sup>60</sup> *x<sup>v</sup>atā*<sup>61</sup> *nāfih hanā*<sup>62</sup> *aēy nāf*  
*x<sup>v</sup>atāyān*<sup>63</sup> *u dēhupātān dūtāk*<sup>64</sup> *āzātkān*<sup>65</sup> *vazurgān*<sup>66</sup> *apāc*<sup>67</sup>  
*ārāyīšnīh*<sup>68</sup> *rāyōmand*<sup>69</sup> *u*<sup>70</sup> *gadōmand tōxmāk*<sup>71</sup> *mavan*<sup>72</sup> *valō*<sup>73</sup>  
*aēy*<sup>74</sup> *harvisp dēhupātān andar nāf Nēryosang Yazat aīt u harvisp*  
*tōxmāk pātāxšān*<sup>75</sup> *min den* *Ātaš*<sup>76</sup> *Nēryosang Yazat aīt zak rā*  
*nasīm*). *pavan šnāyēnūtārīh . . . frāc āfrīnakānīh. čīgōn Ahu*  
*kāmāk . . . dānišnīk yemalelūnam.*

## 6

**Sanskrit.** *Agneḥ Svāmīno Mahājñīnaḥ putrasya Raevanda-*  
*gīreḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ* (ayam  
*Agniḥ Ādaraburjīmahira nāma asya kāryaṁ kṛṣividyā idam*  
*kīla tasmin pakṣe kṛṣīkarmināḥ vyavasāyitarāḥ kṛṣīkarmajñāna-*  
*tarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa*  
*yah samam Gustāspena rājñā prativādam akarot ayam abhūt*)  
[ . . . ] *Agneḥ Svāmīno Mahājñānīnaḥ putrasya samam sama-*  
*grāḥ agnibhiḥ rājanābher Nairīsaṅghasya Iajdasya* (asya *rāja-*  
*nābhītā ca iyaṁ yat nābhe rājñāṁ deśapatinām anvayasya ca*  
*prabhutvayatām mahattarāṇām bījam etasmiāt*). *ānandanāya*  
*. . . prakāśanāya. yathā Svāmīnaḥ kāmāḥ. . . vijñāya bravīmi.*

## 6

**Persian.** *Ātaš Hormazd pus rā Revand Kūh Mazd dādah rā*  
*Kyān Xoreh Hormazd dādah rā* (in *Ātaš Āzarburzinmihr nām*  
*kār in vāstryūšān kār kunandagān burzigārī dānandagān safīd*  
*jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāzara kard u*  
*būd*) *Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Izad pur*  
*nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā ātašān*

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

## 6

**Sanskrit.** Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [ . . . ] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

## 6

**Persian.** Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a



*pādišah nāfī Neryosang Izad rā (pādišah nāfī u in kih andar nāf pādišāhān u dahyupadān u xʿēšāvandān vas mihtar tuxam az u). xušnūd kunam . . . āškār kunam. čān murād Xudāi . . . bah bulandīh marā bagui.*

## 6

**Gujarati.** *ane Hormajdno beṭo (Ādarburjīn) Ātašne (Ādarburjīn te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro ūpar mavakal che pādsāhā Gostāsp sāte šavāl javāb kidhā hatā te e Ātaš che ane e Ātašne Ādarburjīn Meherbhī keheche) ane Hormajdno pedā kidhelo Revand Pāhād che tehēne (Revand te ek pāhādñū nām che ane e pāhād ūpar Ādarburjīn nāmñā Ātašnū mukām che tethī e pāhād bujarag che) ane Hormajdnū pedā kidhelū Keānū Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhīno karnār pehelvān ane nur bharelo Ijad ane ghaṇī tandarustīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādsāhano nābh je Neriosang Ijad che (Neriosang Ijad te ek Fareštānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādsāho Dašturo Mobedo tathā parejgāro che tevonnā nābhīmā che te šathe e tamām ātašane) khušhāl karvāne vāste . . . mašhur karū. je mīsāle Hormajdnā khāes . . . e raveše khabar kahūc.*

## 7

**Avesta.** *yasnēmča vahmēmča hu.beretīmča ušta.beretīmča vanta.beretīmča āfrināmi tava Ātarš pudra Ahurahe Masdā.*

*yesnyō ahi vahmyō  
yesnyō buyā vahmyō  
nmānāhu mašyākanqm.  
ušta buyāṭ ahmāi naire  
yaso.θwā bāda frāyazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

## 6

**Gujarati.** And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

## 7

**Avesta.** I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,  
 Worthy of sacrifice mayest thou be, worthy of prayer,  
 In the dwellings of men.  
 Happiness may there be unto that man  
 Who verily shall sacrifice unto Thee,

*ažsmō.zastō Barəsmō.zastō*  
*gao.zastō hāvanō.zastō.*

## 7

**Pahlavi.** *yazišn*<sup>1</sup> *u*<sup>2</sup> *nyāyišn*<sup>3</sup> (*zōhr*<sup>4</sup>) *u*<sup>5</sup> *pavan*<sup>6</sup> *hubarišnīh*  
*u*<sup>7</sup> *nēwak*<sup>8</sup> *barišnīh*<sup>9</sup> *u* *ayāwār*<sup>10</sup> *barišnīh* (*yātakgōwīh*<sup>11</sup>) *āfrīnam*<sup>12</sup>  
*ō*<sup>13</sup> *lak* *Ātaš*<sup>14</sup> *i*<sup>15</sup> *Ōhrmazd berē* (*yazišn āšnāk*<sup>16</sup> *u*<sup>17</sup> *nyāyišn*<sup>18</sup>  
*ostafrīt*<sup>19</sup> *hubarišnīh*<sup>20</sup> *hanā*<sup>21</sup> *mandavam*<sup>22</sup> *dātan*<sup>23</sup> *u*<sup>24</sup> *nēwak*  
*barišnīh āpātānīh*<sup>25</sup> *u*<sup>26</sup> *pānakīh*<sup>27</sup> *kartan*<sup>28</sup> *u*<sup>29</sup> *ayāwār*<sup>30</sup> *barišnīh*  
*pavan*<sup>31</sup> *hamāk*<sup>32</sup> *rās*<sup>33</sup> *ayāwārīh*<sup>34</sup> *u*<sup>35</sup> *yātakgōwīh*<sup>36</sup> *kartan*<sup>37</sup>).  
*yazišnōmand*<sup>38</sup> *havē*<sup>39</sup> *nyāyišnōmand*<sup>40</sup> *yazišnōmand*<sup>41</sup> *yelwūnāe*<sup>42</sup>  
*nyāyišnōmand*<sup>43</sup> *hēn mān i*<sup>44</sup> *anšutān*<sup>45</sup> (*ēvak*<sup>46</sup> *pavan stāyišn*<sup>47</sup>  
*ēvak*<sup>48</sup> *pavan*<sup>49</sup> *āfrīn*). *nēwak*<sup>50</sup> *yelwūnāt valē*<sup>51</sup> *gabrā*<sup>52</sup> *mavan*<sup>53</sup>  
*lak*<sup>54</sup> *bāstān frāt*<sup>55</sup> *yezbešnēt*<sup>56</sup> *ēsm*<sup>57</sup> *yadē Barsm*<sup>58</sup> *yadē*  
*bisrāy*<sup>59</sup> *yadē* (*jiv*<sup>60</sup> *ait*<sup>61</sup> *mavan patvāsak*<sup>62</sup> *yemalelunēt*<sup>63</sup>) *hāvan*  
*yadē*<sup>64</sup>.

## 7

**Sanskrit.** *ijīsnīmca namaskṛtīm ca uttamām āhutīm ca śubhām*  
*āhutīmca sahāyāāhutīm ca āśīrvādayāmi tubhyam Agne putra*  
*Svāmīno Mahājñānīnaḥ. ijīsnīmān asi namaskṛtīmān. ijīsnīmān*  
*bhava namaskṛtīmān nivāseṣu manuṣyāṇām. śubho bhūyāt asāu*  
*nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-*  
*hasto gohasto ghanṭāhastah.*

## 7

**Persian.** *āfrīn izišn u nyāyišn u veh bū u hū bū u yārī bū*  
*āfrīnīnam turā ay Ātaš pus Hormazd. izišnmand hasti u*  
*nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa*  
*ābādānī mardamān). nek bād ān mard kih turā hamišah bisyār*  
*buzurg dārad bah dast īsam u bah dast Barsam u bah dast jivān u*  
*bah dast (har) ālāt (Izišn).*

With fuel in his hand, with the Baresman in his hand,  
 With milk in his hand, with the mortar in his hand.

## 7

**Pahlavi.** I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

## 7

**Sanskrit.** I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

## 7

**Persian.** I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

## 7

**Gujarati.** *ijašne karve karī ane nāeś karve karī ane khub lei jāve (iāne khusboi mukve) karī ane nek lei jāve (iāne negehebāni karve) karī ane iārī lei jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmīnā kośēstīhā vacmā padīne pote te kām kare iā harkoi pāse savābnū kām karāve tehene keheche) tū Ātaś Hormajdnā beṭāni āfrīn (iāne tārif) karūc. ke tū ijašne ane nāeś karvāne lāek che. ane ādmīonā gharne darmeān ijašne ane nāeś karvāne lāek thāo. ane je marad hameše eśamne hāte ane Barsamne hāte ane jivāmne hāte ane hāūanīmne hāte kārī tūne bujoragīthī ārādhe te marad nek thāo.*

## 8

**Avesta.** *dāityō.ašmi.buyā. dāityō.baoīdi.buyā. dāityō.piḍwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəθri.buyā. dahmāyuš.-harəθri.buyā Ātarš puθra Ahurahe Mazdā.*

## 8

**Pahlavi.** *dātiḥā eśm<sup>1</sup> yehvūnāe.<sup>2</sup> dātiḥā<sup>3</sup> bōi<sup>4</sup> yehvūnāe.<sup>5</sup> dātiḥā<sup>6</sup> pihn<sup>7</sup> yehvūnāe.<sup>8</sup> dātiḥā<sup>9</sup> pašišn<sup>10</sup> yehvūnāe.<sup>11</sup> purnāy<sup>12</sup> sardār yehvūnāe.<sup>13</sup> dahmān<sup>14</sup> sardār<sup>15</sup> yehvūnāe<sup>16</sup> Ātaš<sup>17</sup> Ōhrmazd berō.*

## 8

**Sanskrit.** *sadācārīnī samidh [samid] bhūyāt (sadācāropārjitā). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpayanasamayē kṣāṭham vimucyate tad bhojanam). sadācārīnī ca puṣṭir bhūyāt (yat paścāt poṣayanasamayē kṣāṭham*



## 7

**Gujarati.** I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

## 8

**Avesta.** Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

## 8

**Pahlavi.** May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

## 8

**Sanskrit.** [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

*vimucyate sā puṣṭiḥ*). *sampūrṇo nā adhipatir bhūyāt. uttamaśca adhipatir bhūyāt* (*yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah*) *Agneḥ putra Svāmīno Mahājñānīnaḥ*.

## 8

**Persian.** *bah nek rāh isam bād* (*ya'nī bah nek rā andūxtah*). *pa nek rāh būz bād. bah nek rāh nūšxūr bād. pa nek rāh puštī bād* (*kih pas az vaqt afrūxtan hūsam nehand ān puštī*). *pur nā sardār bād. veh mard sardār bād* (*ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah*) *ay Ātaš pus Hormazd*.

## 8

**Gujarati.** *ane kāṭhīnū mukvū tūne thāo. ane khuṣboīnū āpvū (iāne mukvū) tūne thāo. ane carbinū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān šerdār thāo. ane nek šerdar thāo ane e Ātaš Hormajdnā beṭā.*

## 9

**Avesta.** *saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadi.buye ahmya nmāne*

*Darəqmčīz aipi Zrvānəm*

*uṇa sūrəqm Frašō.kərətīm.*

*hada sūrayā vanhuyā Frašō.kərətōiṭ.*

## 9

**Pahlavi.** *sōčak<sup>1</sup> yehvūnāe<sup>2</sup> ḥēn denḍ mān. hamēšak<sup>3</sup> sōčak<sup>4</sup> yehvūnāe<sup>5</sup> ḥēn denḍ mān.<sup>6</sup> rōšn<sup>7</sup> yehvūnāe<sup>8</sup> ḥēn denḍ<sup>9</sup> mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

## 8

**Persian.** May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

## 8

**Gujarati.** And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

## 9

**Avesta.** In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time

Until the mighty Renovation,

including the mighty, good Renovation.

## 9

**Pahlavi.** Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

šak<sup>10</sup> yehvūnāe<sup>11</sup> bēn denō<sup>12</sup> mān<sup>13</sup> (aēγ<sup>14</sup> hamāe<sup>15</sup> ētōn yehvūnāe)  
vad ān<sup>16</sup> zak<sup>17</sup> i<sup>18</sup> Dērang<sup>19</sup> Zamān<sup>20</sup> madam<sup>21</sup> pavan<sup>22</sup> zak<sup>23</sup> i<sup>24</sup>  
awzār<sup>25</sup> i<sup>26</sup> Fraškart kartārih<sup>27</sup> vad<sup>28</sup> ān<sup>29</sup> Fraškart<sup>30</sup> kartārih  
i<sup>31</sup> šapīr<sup>32</sup>.

## 9

**Sanskrit.** *jyotiṣmān bhava asmin nivāse. sadā jyotiṣmān  
bhava asmin nivāse (kila sadāiva īdṛṣo bhava). nirmalo bhava  
asmin nivāse. vṛddhikārī bhava asmin nivāse Dīrgham kṛṣṭam  
Samyamcit tat upari śastreṇa akṣayakareṇa samam śastreṇa  
uttamena akṣayakareṇa (iti Ijīsniśastreṇa).*

## 9

**Persian.** *tēz bād andar īn xānah. hamīshah tēz bād andar īn  
xānah (ya'nī hamīshah ēdūn bāš). rošan bāš andar īn xānah.  
afzāyandār bāš andar īn xānah tā Dēr Zamān bar ālat Izišn  
bemarg kunandah u bā ālat nek bemarg kunandah (ya'nī ālat  
Izišn).*

## 9

**Gujarati.** *tū Der Mudat lagī te je bālātar bemark karnār  
ejmatī hathīār ke te bhalā hathīār sāthe śaravene bemark  
karše (iāne) Rastākhej karše tāhālagī balto rehe e għarmā ane  
hameše balto rehe e għarmā ane rošan rehe e għarmā ane vara-  
dhīno karnār thā e għarmā.*

## 10

**Avesta.** *dāyā mē Ātarš puḍra Ahurahe Mazdā  
asu x'ādrēm āsu ḍrāitīm  
āsu jītim pouru x'ādrēm  
pouru ḍrāitīm pouru jītim*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

## 9

**Sanskrit.** Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

## 9

**Persian.** Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

## 9

**Gujarati.** Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

## 10

**Avesta.** Give unto me, O Fire, son of Ahura Mazda!  
Well-being immediately, sustenance immediately;  
Life immediately, well-being in abundance;  
Sustenance in abundance, life in abundance;



*mastim spānō xšvitrām hizvām urune uši  
xratūm pascaēta masitām  
mazāntām apairi.ādrām.*

## IO

**Pahlavi.** *yehabūnāe*<sup>1</sup> ō li *Ātaš*<sup>2</sup> i<sup>3</sup> *Ōhrmazd*<sup>4</sup> *berō* *tēž*<sup>5</sup> *x<sup>v</sup>ārīh*<sup>6</sup> *tēž*<sup>7</sup> *srāyīšnīh*<sup>8</sup> *tēž*<sup>9</sup> *sāyīšnīh*<sup>10</sup> *pur*<sup>11</sup> *x<sup>v</sup>ārīh*<sup>12</sup> *pur*<sup>13</sup> *srāyīšnīh*<sup>14</sup> *pur*<sup>15</sup> *sāyīšnīh*<sup>16</sup> (*aēy vad mān* 'apagayehe' <sup>17</sup> *al*<sup>18</sup> *yehvūnāt amat*<sup>19</sup> *af-amān*<sup>20</sup> *tēž*<sup>21</sup> *yehabūnāe*<sup>22</sup> *af-amān*<sup>23</sup> *tēž*<sup>24</sup> *kabed yehabūn*<sup>25</sup>) *frazānakīh*<sup>26</sup> (*aēy vad*<sup>27</sup> *frajān* i<sup>28</sup> *kār* i<sup>29</sup> *dēnāk*<sup>30</sup> *xavītūnam*<sup>31</sup>) *awzūnīkīh*<sup>32</sup> (*aēy vad min*<sup>33</sup> *mandavam kabed*<sup>34</sup> *mandavam xavītūnam*<sup>35</sup>) *šēpāk*<sup>36</sup> *hizvānīh* (*aēy vad*<sup>37</sup> *mān hizvān*<sup>38</sup> *pavan kār* i<sup>39</sup> *dēnāk*<sup>40</sup> *šēpāk*<sup>41</sup> *yehvūnāt*<sup>42</sup>) *ruvān*<sup>43</sup> (*aēy vad*<sup>44</sup> *mān ruvān ahrav yehvūnāt*<sup>45</sup>) *uš*<sup>46</sup> (*aēy*<sup>47</sup> *vad*<sup>48</sup> *mān uš*<sup>49</sup> *pavan*<sup>50</sup> *kār*<sup>51</sup> i<sup>52</sup> *dēnāk*<sup>53</sup> *frax*<sup>54</sup> *yehvūnāt pavan gās*<sup>55</sup> *yehvūnāt*<sup>56</sup>) *xrat*<sup>57</sup> *āxar* (*yemalelūnam*<sup>58</sup> *aēy-am*<sup>59</sup> *yehabūnāe*<sup>60</sup>) *mas*<sup>61</sup> *u*<sup>62</sup> *šapir* (*dō*<sup>63</sup> *barā guft šnāsīhā*<sup>64</sup> *ae*<sup>65</sup> *mavan-aš*<sup>66</sup> *ḥēn lā kart*<sup>67</sup> *yekavīmūnēt*<sup>68</sup> *aš* *ḥēn kartan*<sup>69</sup> *lā šāyet.* *ae*<sup>70</sup> *denō*<sup>71</sup> *āsn*<sup>72</sup> *xrat pētāk*<sup>73</sup> *sak*<sup>74</sup> i<sup>75</sup> *gōšānsrūt*<sup>76</sup> *xrat pētāk*<sup>77</sup> *āsn xrat awzāyīšnīh*<sup>78</sup> *min*<sup>79</sup> *gōšānsrūt*<sup>80</sup> *xrat*<sup>81</sup> *pavan āsn xrat kār*<sup>82</sup> *šāyet yedrūntan.* *mas*<sup>83</sup> *gōšānsrūt*<sup>84</sup> i<sup>85</sup> *barā*<sup>86</sup> *yemalelūnēt*<sup>87</sup> *mavan*<sup>88</sup> *ērpatastān lā kart yekavīmūnēt*<sup>89</sup> *suxn*<sup>90</sup> *dānākīhā lā xavītūnēt*<sup>91</sup> *yemalelūnēt*<sup>92</sup> *āt mavam ētōn yemalelūnēt*<sup>93</sup> *haḍāt*<sup>94</sup> *mavan-aš*<sup>95</sup> *ḥēn lā kart yekavīmūnēt*<sup>96</sup> *aš* *ḥēn lā yehvūnēt.*<sup>97</sup> *vīr*<sup>98</sup> *sak*<sup>99</sup> *yehvūnēt*<sup>100</sup> *mavan pataš mandavam*<sup>101</sup> i<sup>102</sup> *vabidūd.*<sup>103</sup> *uš*<sup>104</sup> *sak*<sup>105</sup> *yehvūnēt*<sup>106</sup> *mavam pataš mandavam*<sup>107</sup> i<sup>108</sup> *yaxsenund.* *xrat*<sup>109</sup> *sak*<sup>110</sup> *yehvūnēt*<sup>111</sup> *mavan pataš mandavam*<sup>112</sup> i<sup>113</sup> *ō*<sup>114</sup> *yāityūd.*<sup>115</sup> *ae*<sup>116</sup> *pavan xrat sak*<sup>117</sup> *yehvūnēt*<sup>118</sup> *mavan*<sup>119</sup> *zamānak val kār xavītūnēt burtan.* *dānāk sak*<sup>120</sup> *yehvūnēt*<sup>121</sup> *aēy mandavam*<sup>122</sup> *pavan mareh kabed*<sup>123</sup> *dānad.*<sup>124</sup> *šnāsīk*<sup>125</sup> *sak*<sup>126</sup> *yehvūnēt*<sup>127</sup> *mavan*<sup>128</sup> *sūt u zīyān*<sup>129</sup> *šnāsēt.* *awzūnīk*<sup>130</sup> *sak*<sup>131</sup> *yehvūnēt*<sup>132</sup> *mavan min*<sup>133</sup> *kas*<sup>134</sup> *mandavam*<sup>135</sup> *kabed mandavam dānad.*<sup>136</sup> *ae*<sup>137</sup> *Ātaš*<sup>138</sup> i<sup>139</sup> *Ōhrmazd berō denō nēwākīh barā li yehabūnāe mavan pavan levīn guft yekavīmūnēt).*

## IO

**Sanskrit.** *dehi mahyam Agne putra Svāmīno Mahājñānīnāḥ tejasvi śubham tejasvi vartanam tejasvi jīvitam sampūrnām*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,  
Great, imperishable.

10

**Pahlavi.** Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

**Sanskrit.** Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

*śubham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam* (kila nirvāṇajñānam yat kiñcit śubham jānāmi) *gurutām* (yat kiñcanāt pracuram kiñcit jānāmi) *pāṭavinīm jihvām* (kila me jihvā kāryeṣu nyāyeṣu ca pravīṇatarā bhūyāt) *ātmānam* (kila me ātmā mukto bhūyāt) *smṛtim* (kila me smṛtiḥ kārye nyāye ca viśalatarā bhūyāt) *buddhim paścāt mahatim uttamām akathita-jñānam* (nāisargikām ity arthaḥ sā ca yā karmāśrutā buddhiḥ nāisargikabuddheḥ vṛddhaye prakatā. karmāśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiḥ sa bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yaḥ lābham chedam ca jānāti. gurutaraśca sa bhavati yaḥ kiñcanāt pracuram kiñcit jānāti).

## 10

**Persian.** *badeh marā Ātaš pus Hormazd āsūdah xoreh āsūdah rūzī āsūdah zīstan pur xoreh pur rūzī pur zīstan dūr andēši* (ya'nī 'aqibat andēši kih az andak bisyār dānam) *x'ānānandah sabān* (ya'nī sabān dar kār u dād tēxtar bād) *ravān* (ya'nī ravān man Garošmānī bād) *hūš* (ya'nī hūš man dar kār u dād farāxtar bād) *xirad pas mih u veh nā šanīdah xirad* (ya'nī āsūdah xirad u ān kih guš šanīdah xirad barāy afzūdan āsūdah xirad paidā ast u guš šanīdah xirad b-āsūdah xirad kār rā ravāj dādan mitavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).

## 10

**Gujarati.** *ane āp mahne o Ātaš Hormajdnā beṭā tej (iāne setāb) āsānī ane tej parvarāś ane tej jivavū ane ghañī āsānī tathā ghañī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

## 10

**Persian.** Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

## 10

**Gujarati.** And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

*parvaras̄ ane ghanū jivavū (iāne e cij hamūne kam nahī thāe) ane durandēs dānāi (ane dānāinī jiādati je ek cijthī ghanī cijne jānī sakū) ane mīthī jobān ane rovānne (Behešt) ane hoš pache moṭāmā moṭī akal (je gošosarutē kherad gošosarute kherad e je kāne sābhlelī ane ūstādthī śikhelī akal e akal āsnīde kherad iāne jāti akal kartā ghanī behetar ane bujarag che sāvāste ke je koi maktabmā nahī beṭho hoe ane ūstādthī tālim nahī lidhī hoe tehene dānāinā śakhuuno bolvānī tākāt nahī hoe ane āsnīde kherad che te āsnīde kherad tathā āsne kherad e je jāti akal ke je akal māe peṭ jāneāthī insān ūpar Khodānī tarafihī ūtreche te).*

## I I

Avesta.

*nairyam pascaēta ham.varatim**arədwō.zəngam axʷafnyam**(drišūm asnamča xšafnamča)**āsito.gātum jayāurum.**tuθrušam āsnam frazantim**karšō.rəzəm vyāxanəm*

*ham.raodəm hvāpəm āzō.būjim hvīram yā mē frādayāt nmānemča vīsəmča zantūmča dahyūmča daišku.sastimča.*

## I I

**Pahlavi.** *zak-č<sup>1</sup> i<sup>2</sup> gabrān<sup>3</sup> hammartāsakih<sup>4</sup> āxar<sup>5</sup> patūkih<sup>6</sup> (pavan kār i<sup>7</sup> dēnā<sup>8</sup>) stēnēk<sup>9</sup> zangih<sup>10</sup> (aēy-am kār min legalā šapīr tuvānāt<sup>11</sup> kartan<sup>12</sup>) axʷap<sup>13</sup> (aēy<sup>14</sup> vad madam min<sup>15</sup> dēnēk lā<sup>16</sup> xelmānam<sup>17</sup>) srišūtak<sup>18</sup> i<sup>19</sup> yūm u lēlayā (vēš lā xelmānam<sup>20</sup> čigōn<sup>21</sup> amat ben Dēn guft yekavīmūnēt) tēž min gās<sup>22</sup> (aēy vad-am tēž<sup>23</sup> min Būšāsp<sup>24</sup> barā<sup>25</sup> tuvānāt<sup>25</sup> yekvūnt<sup>27</sup>) u<sup>28</sup> jīgār<sup>29</sup> (zak i<sup>30</sup> pavan yadā apāyet kartan) zak<sup>31</sup> i<sup>32</sup> nām<sup>33</sup> burtār i<sup>34</sup> fravar-*



and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

---

## II

**Avesta.**

[Give me] then the manly valor,  
Which is ever afoot, sleepless  
(For one third of the days and nights),  
Watchful while lying in bed.

[Give me] native offspring that give support,  
Ruling over the region, belonging to the assembly,  
thoroughly developed, possessed of good works, delivering from  
distress, of good intellect, that may further my house, village,  
town, country, [and] the renown of the country.

## II

**Pahlavi.** Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

*tār<sup>35</sup> āsnūtak<sup>36</sup> frazand<sup>37</sup> i<sup>38</sup> kišvar vīrāe<sup>39</sup> i<sup>40</sup> hanjamanik<sup>41</sup> ham-rōst<sup>42</sup> hvāpar<sup>43</sup> i<sup>44</sup> min tangih bōxtār<sup>45</sup> (min<sup>46</sup> Dōžax<sup>47</sup>) huvīr<sup>48</sup> (aēy apāyīšnīk<sup>49</sup> pur šnāsak<sup>50</sup> pavan<sup>51</sup> zak i<sup>52</sup> āxar āxar<sup>53</sup> apāyet kartan<sup>54</sup>) mavan<sup>55</sup> zak<sup>56</sup> li frāx<sup>57</sup> enāt<sup>57</sup> mān u vis<sup>58</sup> u zand u matā u rōstāk.<sup>59</sup>*

## II

**Sanskrit.** *mānuṣīm paścāt samagrām śaktīm sudr̥ḥajān-ghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-taśca bhavāmi) anidratām (pramāṇanidratām ity arthaḥ) tri-bhāgam dinānām ca rātrīnamca tejasvitām sthānāt bhujabala-vattām pālakām nisargaguṇam putrām dvīpamandanam samavāyikām sahoditam surakṣakām saṅkaṭāt suddhidam (Narakāt ity arthaḥ) śucetanam (sānurāgam sābhilaṣam ity arthaḥ) yo me vistārayati gṛhamca gṛhatamam ca mahāgṛham ca grāmam ca deśam ca.*

## II

**Persian.** *mardī u pas az ān hamah tavānāi xūb saxt zānū (ya'nī har kār kih bah pāy tavān kardan xūb kār kunandah u tavānā bāšam) bē x'ābī (paymān x'āb īn ma'nī) sūm (hiṣaḥ) rūzḥā u šabḥā tēs gāh bāzū zūrmand parvarandah āsnidah farsand sībandah šahr u anjuman dārandah rahānandah (az Dūsax īn ma'nī) nek menišn (rā manidār īn ma'nī) har kih farās dehad xānah u maḥallat u šahr deh u rūstā.*

## II

**Gujarati.** *mardī ane kaūat ane pagmā śaktī ane bekhodābī (chevī je) rāt ane danno tarījo (hiṣo suvū) ane vakhat ūpar setāb ūthvū ane bājumā kaūat ane nāmdār jāti akalnā farjand je šehernā šamārñār ane anjumannā beśnār ane khubsurat tathā nek ābrudār ane tangilā khalāṣinā āpnār ane nek dānā ke (te māharā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

## II

**Sanskrit.** [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

## II

**Persian.** Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

## II

**Gujarati.** [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

*farjand) gharmā tathā moholāmā tathā gāmmā tathā šehermā  
ane molakmā mahne jāher kare (te mahne āp).*

## 12

**Avesta.** *dāyā mē Ātarš puθra Ahurahe Mazdā*

*yā mē anhat afraśānhā*

*nūrēmča yavaēča.tāite*

*Vahištəm Ahūm ašaonəm*

*raočanəm vīspō.x<sup>o</sup>āθrəm*

*sazā.buye varəhāuča mišde varəhāuča sravalu urunaēča darəye  
havanəhe.*

## 12

**Pahlavi.** *yehabūn<sup>1</sup> ō li Ātaš<sup>2</sup> i<sup>3</sup> Ōhrmazd<sup>4</sup> berə zak<sup>5</sup> mavan*

*li havōt<sup>6</sup> āfrāč<sup>7</sup> sacišn<sup>8</sup> kevan-č<sup>9</sup> u<sup>10</sup> vadō<sup>11</sup> hamāe<sup>12</sup> rawišnūh<sup>13</sup>*

*Pahlum Ax<sup>o</sup>ān i<sup>14</sup> ahravān<sup>15</sup> i<sup>16</sup> rōšn<sup>17</sup> i<sup>18</sup> hamāk<sup>19</sup> x<sup>o</sup>ārīh<sup>20</sup>*

*grīstār yehvūnānī<sup>21</sup> (aēy ān<sup>22</sup> nafšō<sup>23</sup> vabidūnānī<sup>24</sup>) zak i<sup>25</sup>*

*šapīr<sup>26</sup> mīzd (tamō<sup>27</sup>) u<sup>28</sup> zak i<sup>29</sup> šapīr husravīh<sup>30</sup> (litamō<sup>31</sup>)*

*zak-č<sup>32</sup> ruvān-č<sup>33</sup> i<sup>34</sup> dēr huaxīh<sup>35</sup> (vīndagarīh<sup>36</sup> pavan<sup>37</sup> Čašōtarg<sup>38</sup>).*

## 12

**Sanskrit.** *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ*

*yā me abhūt ayogyatā idānīmca yāvat sadāpravṛttim Atahparam*

*Bhuvanam muktāmanām sadodyotam samastasuḥam. yogyo bha-*

*vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-*

*ghāyāḥ susvāmitāyāḥ (prasādaḥ paralokīyāḥ śrutiśca ihalokīyā).*

## 12

**Persian.** *badeh marā Ātaš pus Hormazd ān kih marā būd*

*nā-sazā aknūn u tā hamīśah az hamah Bālā Jāi ašōān hamīśah*

*rōšan hamīśah xūb. sazāvār bāšam veh u vehān sītāyīdan u ravān*

*rā dēr hū xudāi (ān jahān) u sitāš (in jahān).*

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

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## 12

**Avesta.** Give unto me, O Fire, son of Ahura Mazda,  
The Best World of the righteous,  
The shining, the all-happy,  
So that it may fulfil my wish  
Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

## 12

**Pahlavi.** Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

## 12

**Sanskrit.** Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

## 12

**Persian.** Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).



12

Gujarati. *ane e Ātaś Hormajdnā beṭā je hameṣenū aśo lokonū buland Makān tamām rośnī ane āśānī bharelū (iāne buland Behešt) je hamnā (fakat haeātīmā) anghaṭtū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek sāhebine lāck kar.*

13

Avesta.

*vīspaēibyo sastim baraiti  
 Ātarš Mazdā Ahurahe  
 yaēibyo aēm ham.pačāite  
 xšāfnīmča sūirīmča.  
 vīspaēibyo hača izyeite  
 hu.bərətīm uštā.bərətīmča  
 vantā.bərətīmča Spitama*

13

Pahlavi. *harvisp<sup>1</sup> gōwišn barad<sup>2</sup> Ātaś<sup>3</sup> i<sup>4</sup> Ōhrmazd<sup>5</sup> mavan valōšan<sup>6</sup> pavan<sup>7</sup> zak<sup>8</sup> ham pačēnd<sup>9</sup> šām<sup>10</sup> u sūr (zak<sup>11</sup> Ātaś<sup>12</sup> mavan zak<sup>13</sup> bēn<sup>14</sup> xānak yatibūnēt<sup>15</sup> aš anjāmišn<sup>16</sup>). (zak<sup>17</sup> Ātaś<sup>18</sup>) min harvisp<sup>19</sup> kāmāk<sup>20</sup> madammūnēt<sup>21</sup> hubarišnīh<sup>22</sup> u<sup>23</sup> nēwak barišnīh<sup>24</sup> u<sup>24</sup> ayāwār<sup>25</sup> barišnīh (barā<sup>26</sup> mēd nāmčaštīk<sup>27</sup> barā yemalelūnēt vad<sup>28</sup> denō<sup>29</sup> hubarišnīh<sup>30</sup> hanā<sup>31</sup> mandavam<sup>32</sup> dātan<sup>33</sup> u<sup>34</sup> nēwak barišnīh<sup>35</sup> hanā<sup>36</sup> gūmbat<sup>37</sup> sāxtan<sup>38</sup> u<sup>39</sup> ayāwār<sup>40</sup> barišnīh<sup>41</sup> denō<sup>42</sup> yātakgōwīh kartan) ae<sup>43</sup> Spitāmān<sup>44</sup> (Zaratušt<sup>45</sup>).*

13

Sanskrit. *sarveṣu vācam muñcati Agnir Mahājñāninah Svāminah yebhyaḥ ayam sadā pacati nityapākam utsavapākam ca. sarvebhyasca abhivañchati uttamām ahutiṁ subhām ahutiṁ sahāyāhutiṁ ca Spitama.*

## 12

**Gujarati.** And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

---

## 13

**Avesta.** The Fire of Ahura Mazda  
 Gives command unto all  
 For whom he cooks  
 The evening and the morning meal.  
 From all he solicits  
 A good offering, and a wished-for offering,  
 And a devotional offering, O Spitama!

## 13

**Pahlavi.** The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

## 13

**Sanskrit.** The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn mīguyad Ātaš Hormazd urā kih hamīšah mīpazad puxtani u puxtani šādī. az hamah baxāhad hābūi u nek būi u būi yāri ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartošt) je koi khushālī taihā rāmsnīnū khānū śavār ane śāhāj pakāvec te śarve koine Hormajdno Ātaš śakhun kehec ane śarve ādmītlī khusbōi mukvānī ane pāsbanī karvānī ane jādangoi karvānī khāes rākhec.*

14

Avesta.

*vīspanəm para.čarəntəm  
Ātarš zasta ādiđaya.  
čīm haxa haše baraiti  
fračarədwā armaēšāide.*

*Ātarəm spəntəm yazamaide taxməm hantəm radāēštārəm.*

14

Pahlavi. *ō<sup>1</sup> harvisp<sup>2</sup> barā<sup>3</sup> frač raftārən anšntān Ātaš<sup>5</sup>  
zak<sup>6</sup> i<sup>7</sup> yadā nikirēt<sup>8</sup> (aēγ<sup>9</sup> kolā<sup>10</sup> mavan levīn Ātaš<sup>11</sup> min bāhar  
i<sup>12</sup> kāmāk i nafšā yātūnēt<sup>13</sup> madam yadā valā Ātaš nikirēt<sup>14</sup>  
mavan hubōi yātūnd<sup>15</sup> ayōw<sup>16</sup> lā) aēγ<sup>17</sup> mī<sup>18</sup> hamx<sup>19</sup> āk<sup>20</sup> ō<sup>21</sup>  
hamx<sup>22</sup> āk<sup>23</sup> yedrūnāt<sup>24</sup> (dōst<sup>25</sup> ō<sup>26</sup> dōst<sup>27</sup>) frač raftār<sup>28</sup> (anšntā<sup>29</sup>) ō<sup>30</sup>  
valā<sup>31</sup> i<sup>32</sup> armēšt<sup>33</sup> (Ātaš<sup>34</sup>). (jīvāk<sup>35</sup> artēštār<sup>36</sup> yemalelūnēt<sup>37</sup>).<sup>4</sup>  
Ātaš<sup>38</sup> awzūnīk yezbexūnam mavan takīk aīt (mavan<sup>39</sup>) artēštār  
(yemalelūnēt<sup>40</sup> tan-aš<sup>41</sup> armēšt<sup>42</sup> af-aš mēnūk artēštār).*

14

Sanskrit. *sarveṣāṃ pracaratām Agnir hastam alokayati. kim  
mitro mītrāya dadāti pracāravān aṅgamāya. [ . . . ]*

## 13

**Persian.** The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

## 13

**Gujarati.** Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

## 14

**Avesta.**

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

## 14

**Pahlavi.** The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

## 14

**Sanskrit.** The Fire looks at the hands of all that go forth:—  
‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

**Persian.** *hamah ravandagān rā Ātaš dast binad. cūn dūst dūstān rā dehad ravandagān. [ . . . ]*

14

**Gujarati.** *ane jem došt doštnī najdik jāec (ane te doštne vāste kahi cīj lei jāec ane došt te doštnā hāth ūpar negāhā karec te miśale) tamām (Ātašnī) najdik janār (ādmīo) nā hāt ūpar Ātaš negāhā karec. (Ātaš) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaš jorāvar pehelvān che tehene ārādhū.*

15

**Avesta.** *āaṭ yezi šē aēm baraiti aēsmēm vā ašaya bəratəm Barəsma vā ašaya frastaratəm urvarəm vā Hadānāpātəm  
ā hē pasçaeta frinaiti  
Ātarš Mazdā Ahurahe  
xšnūtō aibištō harḍanhum.*

15

**Pahlavi.** *hat ō valō<sup>1</sup> zak<sup>2</sup> barad<sup>3</sup> ēsm<sup>4</sup> pavan ahrākīh yedrūnand<sup>5</sup> u<sup>6</sup> Barsm-č<sup>7</sup> i<sup>8</sup> pavan ahrākīh frāč vistart<sup>9</sup> u<sup>10</sup> urvar<sup>11</sup> i<sup>12</sup> Hadanpāk<sup>13</sup> zak<sup>14</sup> āxar<sup>15</sup> afrinēt<sup>16</sup> Ātaš i<sup>17</sup> Ōhrmazd amat<sup>18</sup> x<sup>v</sup>asnūt<sup>19</sup> u<sup>20</sup> abišt<sup>21</sup> u<sup>22</sup> sēr.<sup>23</sup>*

15

**Sanskrit.** *tato yadi asmāi ayam dadāti samidham vā punya-  
tayā vidadhītām Baresmanīm vā punyaṭayā nibaddhām vanaspatīm  
vā Uruarāmanāmānam sa tasmāi pascāt āśirvādayati Agnir  
Mahājñāninah Svāminah santuṣṭaḥ apīditaḥ tṛptaḥ*

15

**Persian.** *cirā kih har gāh urā in badehad isam az kirfah yā*



14

**Persian.** The Fire looks at the hands of all that pass by:—  
 'when does the friend that passes by give unto the friend?'  
 [. . .]

14

**Gujarati.** And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

---

15

**Avesta.** Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata, To him thereupon, in fulfilment of his wish,  
 The Fire of Ahura Mazda  
 Propitiated, unoffended, gives a blessing:

15

**Pahlavi.** If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

**Sanskrit.** Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

**Persian.** For whenever he gives unto him fuel through

*Barsam az kirfah bastah yā dār Urvarān nām urā pas āfrin kunad  
Ātaš Hormazd xušnūd šudah u tandurust šudah u sīr šudah.*

## 15

**Gujarati.** *agarjo pākithi (Ātaš) ūpar kāthi mukine tathā asoithi  
Barsam bādhiṇe ane khusboidār urvar mukine (Ātašni ārādhnā  
kare) to pachī tehenī ūpar Hormajdno Ātaš dovā karec (ke tū)  
khusāl ane beājār ane dharāelo (rehejo).*

## 16

**Avesta.** *upa θwā haxšōit gūš vāθwa  
upa vīranam pourutās  
upa θwā vərəzvačā manō  
vərəzvačā haxšōit anuha  
urvāxšanha gaya jīyačša  
tā xšapanō yā jvāhi.  
imat Āθrō āfrivanam  
yō ahmāi aēsmam baraiti  
hikūš raočas.pairišta  
ašahe bərəja yaoždātā.*

## 16

**Pahlavi.** *aēy<sup>1</sup> madam sak<sup>2</sup> i<sup>3</sup> lak sātūnāt<sup>4</sup> sak i<sup>5</sup> gōspandān<sup>6</sup>  
ramak (aēy-at<sup>7</sup> yehvūnāt) sak<sup>8</sup> i<sup>9</sup> vīrān i<sup>10</sup> pur ravvišnīh<sup>11</sup>  
(gabrān<sup>12</sup> i<sup>13</sup> gušn<sup>14</sup>). madam<sup>15</sup> ō<sup>16</sup> lak haxtāt kāmāk<sup>17</sup> pavan<sup>18</sup>  
mēnišn<sup>19</sup> u<sup>20</sup> kāmāk<sup>21</sup> pavan Ax<sup>v</sup> (aēy<sup>22</sup> apayist<sup>23</sup> pavan mēnišn  
levat<sup>24</sup> sak i<sup>24</sup> pavan<sup>25</sup> Ax<sup>v</sup> rāst yehvūnāt hēn<sup>26</sup> mēnišnīh lak ētōn  
sak kāmāk haxtāt aēy pētāk yehvūnāt čigōn amat kāmāk Ōhrmasd  
ait). hurvāxman<sup>27</sup> ax<sup>v</sup> pavan jān<sup>28</sup> zivē<sup>29</sup> vad<sup>30</sup> sak<sup>31</sup> lēlayā<sup>32</sup>  
zivē<sup>33</sup> pavan<sup>34</sup> rāmišn<sup>35</sup> zivē (ac<sup>36</sup> adūk[?] <sup>37</sup> zivē<sup>38</sup>). den<sup>39</sup> sak<sup>40</sup>  
i<sup>41</sup> Ātaš<sup>42</sup> āfrin<sup>43</sup> (bāstān<sup>44</sup> yal vabidūnyēn<sup>45</sup>) mavan ō<sup>46</sup> vat<sup>47</sup>  
yedrūnyēn<sup>48</sup> ēsm<sup>49</sup> i<sup>50</sup> hušk i<sup>51</sup> pavan rōšnīh nikirēt<sup>52</sup> ahrakih<sup>53</sup>*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

## 15

**Gujarati.** If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

---

## 16

**Avesta.**

'May a flock of cattle attend upon thee,  
A multitude of men upon thee,  
And may an active mind  
And an active spirit attend upon thee,  
Mayest thou live with a joyous life  
The nights that thou livest!—  
This is the Fire's blessing [upon him]  
Who brings to him fuel,  
Dry, exposed to the light,  
Purified in accordance with the ritual of righteousness.

## 16

**Pahlavi.** 'May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

*ārūk*<sup>54</sup> *ruvān*<sup>55</sup> *dūšarm*<sup>56</sup> *rāe*<sup>57</sup> *ō*<sup>58</sup> *kār i*<sup>59</sup> *karpak*<sup>60</sup> *rāe*<sup>61</sup>  
*yōždāsr*<sup>62</sup> (*av*<sup>63</sup> *dakyā*<sup>64</sup>).

## 16

**Sanskrit.** *utkr̥ṣtas te uttiṣṭhatu gāvāṃ saṃcayaḥ utkr̥ṣto vīrā-  
 nām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣtas te abhilā-  
 ṣaśca manasā abhilāṣaśca uttiṣṭhatu Svāminā (kila manasā tad eva  
 cintaya yat Svāminā Guruṇā ādiṣṭam). ānandena Svāmino jīvena  
 jīva tā rātrih yāḥ jīvayasi. asmāi Agneḥ āśīrvādaḥ yo asmin  
 samidham muñcati śuṣkāṃ raśminirīkṣitām punyāhetutayā  
 pavitrām.*

## 16

**Persian.** *bisṡār turā barxīsād ramah gāvān bisṡār mardān  
 tamām (ya'nī turā bād) buland turā x'āhiš (ya'nī x'āhiš dil  
 barxīsād az Šāḡīb ya'nī dar menišn ēdūn mēnīd cūn Ahū Dastār  
 farmud). pur rāmišn Xudā bah jān sīvīd tā ān šab kih  
 x'āhand sīst. urā āfrīn Ātaš har kih urā īsam banehad xušk  
 bah rošnī dīdah bah dūstī kirfah pāk.*

## 16

**Gujarati.** (*ane*) *bālātar goṣpāṇḍono ṭolo ane bālātar beṭāonā  
 farjand tūne jīādā thāo (ane) tāhārī manaśnimā tehevi morād  
 jāher thāo ke jehevi morād Hormajdnī che ane te je (ākharṇī)  
 rāt lagī tū jīve te Hormajdnī morād ane kluṣī mujab jīvathī jīvto  
 reheje ane je koi ke šukī kāṭhī rošnīmā joelī potānā pak buland  
 šavābnī ūmedne vāšte muke te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

**Sanskrit.** 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

**Persian.** 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

**Gujarati.** '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

---



17

**Avesta.** *aṭ tōi Ātrēm Ahurā aojōmhvantēm Ašā usōmahī  
asištīm ēmavantēm stōi rapante čidra.avanham  
aṭ Mazdā daibišyante sastā.ištāiš dərəštā.aēnanham.*

17

**Pahlavi.** *ētōn<sup>1</sup> hanā<sup>2</sup> i<sup>3</sup> lak Ātaš<sup>4</sup> ōžōmand<sup>5</sup> Ōhrmazd aš<sup>6</sup>  
pavan val<sup>7</sup> mavan<sup>8</sup> ahrākīh x<sup>a</sup>arsandīh<sup>9</sup> (aēy-aš<sup>10</sup> x<sup>a</sup>arsandīh<sup>11</sup>  
pavan zak<sup>12</sup> zamān<sup>13</sup> amat<sup>14</sup> var<sup>15</sup> sardār<sup>16</sup> zak<sup>17</sup> mavan kār  
karpak kart yekavimūnēt<sup>18</sup> aēy<sup>19</sup> x<sup>a</sup>arsandīh zak zamān yekvūnēt  
amat bēn anšūtā ahrākīh u karpak yekavimūnēt) i<sup>20</sup> tēz i<sup>21</sup>  
amāvand<sup>22</sup> (zak Ātaš<sup>23</sup> mavan<sup>24</sup> yekavimūnēt ō ayāwārīh aš  
pētākēnēt rāmišn<sup>25</sup> (ayāwārīh<sup>26</sup> hanā<sup>27</sup> aēy mandavam i hu bōi  
dātān<sup>28</sup> u rošn dāstan u yātakgōwīh kartan). ētōn Ōhrmazd<sup>29</sup>  
zak<sup>30</sup> i<sup>31</sup> bēšitār<sup>32</sup> (mavan Ātaš bēšēt) aš pavan tuvān x<sup>a</sup>āhišnīh<sup>33</sup>  
yaxsenunēt<sup>34</sup> kēn<sup>35</sup> (aēy<sup>36</sup> Ōhrmazd pavan x<sup>a</sup>āhišnīh<sup>37</sup> nafšā  
zak i<sup>38</sup> bēšitār i Ātaš<sup>39</sup> rā pātfrās<sup>40</sup> vabidūnyēn).*

17

**Sanskrit.** *evam te Agniḥ Ahuramajda śaktimān punyātmanā  
saṁtoṣī (kila saṁtoṣī tasmin samaye (kāle) yadā divyādhipatiḥ (?)  
tasmāt yena punyakāryam kṛtam asti). tejatastaro (tejasvattaro)  
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakatayati sahāyāya (kila yo  
asya sahāyāya tiṣṭhati tasya prakatayati ānandam). evam  
Ahuramajdah pīḍākarasya hastecchayā vidadhāti nigraham.*

17

**Persian.** *ēdūn Ātaš tu ay Hormazd tavānā kirfagarān rā  
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān  
kih kār kirfah kardahast) tēztar bisyār zūrmānd būdah rāmišn  
paidā kunad barāy yārī (ya'nī har kih barāy yārī u bāistad urā  
paidā kunad rāmišn). ēdūn Hormazd sitamgār rā bah x<sup>a</sup>āhišn  
dast xūd 'aḡāb kunad.*

## 17

**Avesta.**

Then through Asha, O Ahura! we wish thy mighty powerful Fire,

Which is taught through Asha, to be a manifest help unto the ally,  
But a visible harm at Thy beck, O Mazda! unto the foe.

## 17

**Pahlavi.** Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

## 17

**Sanskrit.** Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

## 17

**Persian.** Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

17

**Gujarati.** *e Hormajd tāhāro Ātās je raveše bulandīno śāheb  
ane aśo lokothā ghaḥo khuśhāl ane ghañ tej hematno khāvand che  
ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne  
āpeche) tehej raveše je ājarnā denār (Ātaśne ājār dīec) tehene ūpar  
Hormajd potānā khāheše karī kīno rākhec.*

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## 17

**Gujarati.** O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

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COLLATION OF THE PAHLAVI  
MANUSCRIPTS



# COLLATION OF THE PAHLAVI MANUSCRIPTS

## I. KHURSHED NYAISH

### I. O

1 U<sub>1</sub>, D, M<sub>1</sub>, 2, 3 give this paragraph; rest om.; M<sub>2</sub> gives the paragraph in margin. 2 U<sub>1</sub>, M<sub>3</sub> om. the gloss. 3 M<sub>1</sub> °šār. 4 U<sub>1</sub> stāyem u zbāyem for stāyišn . . . vabidūnam; D, M<sub>1</sub>, 2 pref. u. 5 D, M<sub>1</sub> kunam. 6 D, M<sub>2</sub>, 3 pref. u. 7 U<sub>1</sub> hamā dānāk; D u višpākās; M<sub>1</sub> pref. u; M<sub>2</sub> višpākās; M<sub>3</sub> harvišpākās. 8 U<sub>1</sub>, M<sub>3</sub> om. the gloss. 9 D hamāe. 10 M<sub>1</sub> °tūnih. 11 U<sub>1</sub> kartakgār; D, M<sub>1</sub>, 2 pref. u. 12 U<sub>1</sub> om. 13 U<sub>1</sub> xvatā madam hamā xvatāyān for madam . . . xvatā; D om. 14 U<sub>1</sub> om. k; D, M<sub>3</sub> hamāe. 15 M<sub>2</sub> xvatān. 16 U<sub>1</sub> šalitā; D pref. u. 17 U<sub>1</sub> hamā bār; D, M<sub>1</sub>, 2 °vist; M<sub>3</sub> hamā. 18 U<sub>1</sub>, D, M<sub>1</sub> šalitān; M<sub>2</sub> š a t n a a n. 19 U<sub>1</sub> pāspān hamā gēhān rāe for pāspānih vabidūntak; D pref. u; M<sub>1</sub> u pānākih. 20 M<sub>2</sub>, 3 vabidūndak. 21 U<sub>1</sub> om. k and gives from here to rōčik yehabūntak in margin; M<sub>3</sub> pref. u. 22 D kartār; M<sub>1</sub>, 3 vabidūndak. 23 U<sub>1</sub>, M<sub>2</sub> om. k; D, M<sub>3</sub> hamāe. 24 U<sub>1</sub> gabrā; M<sub>1</sub> martumān; M<sub>3</sub> anšūtān. 25 M<sub>3</sub> om. u tōrā . . . rā. 26 M<sub>2</sub> gōrā. 27 M<sub>1</sub> om. 28 U<sub>1</sub>, D, M<sub>2</sub> vāyindakān; M<sub>1</sub> vayidikān. 29 M<sub>3</sub> hamēšak. 30 M<sub>1</sub>, 3 yehabūndak. 31 U<sub>1</sub> has u mizd datak for tuvān xvatā; D pref. u; M<sub>3</sub> °ih. 32 M<sub>1</sub> om. the rest of the paragraph. 33 D. om. the Phl. version from here to the end and gives a Pers. rendering instead; M<sub>3</sub> om. 34 M<sub>2</sub> dārēt; M<sub>3</sub> om. 35 U<sub>1</sub> has u kabad tuvān u hamēšak mizd yehabūnēt u mitrbān with a line drawn through the sentence and gives valā . . . mitrbān in the margin; M<sub>3</sub> u. 36 U<sub>1</sub>, M<sub>2</sub> kavīh; M<sub>3</sub> kavīk. 37 M<sub>2</sub> om. 38 U<sub>1</sub>, M<sub>2</sub> add aīt; M<sub>3</sub> hamēšak. 39 M<sub>3</sub> has baršāntak for xelkūntak . . . aīt. 40 U<sub>1</sub> bandāgān. 41 M<sub>3</sub> om. 42 M<sub>2</sub> u mitrbānih vabidūntak; M<sub>3</sub> mitrbān. 43 U<sub>1</sub>, M<sub>2</sub>, 3 tuvānā. 44 M<sup>2</sup> fravarīš vabidūntak ma[x]lūkat; M<sub>3</sub> pref. u. 45 M<sub>2</sub> ādil; M<sub>3</sub> u pātarsāih lak dāt aīt for nēwak šahitāih. 46 M<sub>2</sub> pātarsāih. 47 U<sub>1</sub> gives in Pers. characters bē zulm bē sawāl; M<sub>2</sub> has valā hakarz zuwāl lūit aēy lā zuwāl aīt; M<sub>3</sub> zuwāl. 48 M<sub>2</sub> adds aēy aft u m lā yehamitūnd. 49 U<sub>1</sub> om. Ōhrmasd . . . rōšnīh awzūn yehvūnāt. 50 M<sub>2</sub> kolā; M<sub>3</sub> om. xvatā 2 gēhān. 51 M<sub>3</sub> ān-č gadā for awzūnīk . . . u rōšnīh. 52 M<sub>2</sub> gives the sentence thus, subzabā amark rāyōmand tēž sūstā u zak i Xvaršēt Yazat barā ayāwārīh u madat lenā barā yehamitūnāt. 53 U<sub>1</sub> om. 54 U<sub>1</sub>, M<sub>2</sub> add gadāōmand. 55 U<sub>1</sub>, M<sub>3</sub> arvandasp. 56 U<sub>1</sub> rā awzūn yehvūnāt for ayāwārīh . . . yehamitūnāt.

### I. I

1 M<sub>2</sub> om. the paragraph; M<sub>3</sub> gives the paragraph in margin; U<sub>2</sub>, 3, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> pref. šnāyēnitārīh Ōhrmasd; U<sub>4</sub>, F<sub>2</sub>, B pref. namāz ō Xvaršēt arvandasp sē bār šnāyīnam Ōhrmasd; K nisadā; L<sub>12</sub> adds a; M<sub>3</sub> pref. pavān šēm i dātār Ōhrmasd šapīr i mavan awzāyišn min dātār vēš aēy-aš dāt šēm dātār Xvaršēt v a š i š n būn; M<sub>3</sub>, Mr<sub>2</sub> give the same at end of the paragraph. 2 U<sub>4</sub>, K, F<sub>2</sub>, B om. 3 U<sub>4</sub>, F<sub>2</sub>, B pavān levīn nyāyišn dāmān for levīn . . . dāmān. 4 K om. 5 U<sub>1</sub> om k; K valāsān. 6 U<sub>4</sub>, F<sub>2</sub>, B nyāyišn; K nisadā; M<sub>1</sub> pref. u. 7 M<sub>2</sub>, U<sub>1</sub>, 2, 3, D, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> valā; M<sub>3</sub> val. 8 M<sub>2</sub>, L<sub>12</sub> om; U<sub>4</sub>, F<sub>2</sub>, B add mavan. 9 U<sub>4</sub>, F<sub>2</sub>, B °spandēt and adds from Ys. 65.11 zak i mas nēwakīh . . . barā ōwaš kart havūt. 10 U<sub>1</sub> om; K

*visitūn*; U<sub>4</sub>, F<sub>2</sub>, B om. rest of the paragraph and have *namāz X<sup>var</sup>šēt arvandasp*. 11 U<sub>2</sub>, °*kāmākī*; D, K °*kāmīh*; A, Mr<sub>1</sub> °*kāmī*; M<sub>1</sub> °*kāmākīh*; M<sub>2</sub> *kāmāk*; Mr<sub>2</sub> *kāmāk*. 12 Mf<sub>1</sub>, L<sub>12</sub> om.; D, K, M<sub>1</sub> *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L<sub>12</sub> om. *ham*; M<sub>1</sub> adds *nēwakīh*. 14 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. rest of the paragraph; L<sub>12</sub> *ētōn* and gives the rest of the paragraph in the margin. 15 L<sub>12</sub>, M<sub>1</sub> om. 16 L<sub>12</sub> *rasāt*; A, Mr<sub>1</sub> om. *ēt*; M<sub>1</sub> °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L<sub>12</sub> om. 18 K adds *barā yehamtūnēt*; L<sub>12</sub> *ētōn rasāt*; M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 19 L<sub>12</sub> *Amēšaspant*. 20 K adds *barā yehamtūnēt*; M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 21 U<sub>2</sub>, D, K, M<sub>1</sub> om. *ān*; all MSS. except M<sub>1</sub> give *Fravāhrān*. 22 M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 23 U<sub>1</sub>, D, F<sub>2</sub>, B om.; M<sub>1</sub> adds *Yasat*. 24 U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>1</sub>, 2 *X<sup>var</sup>atāe*. 25 M<sub>1</sub> *aēy*.

## I. 3

1 Mf<sub>3</sub>, U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2, add *i*. 2 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *stīyēm*. 3 Mf<sub>2</sub>, U<sub>1</sub>, F<sub>2</sub>, B om. 4 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B om. 5 D adds *rā*. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 7 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 8 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B *barā*; Mf<sub>3</sub>, U<sub>1</sub>, D, M<sub>1</sub> *barā madam*. 9 M<sub>1</sub> om. *h*. 10 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> give *dābūnam* with *dā* in Av. characters. 11 U<sub>1</sub>, M<sub>2</sub>, Mr<sub>2</sub> °*vist*; Mf<sub>3</sub>, U<sub>3</sub>, D, L<sub>12</sub>, M<sub>3</sub> °*vīst*; K °*vistīn*. 12 Mf<sub>2</sub>, U<sub>1</sub>, F<sub>2</sub>, B, A om. 13 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A om.; U<sub>1</sub> *az*. 14 U<sub>3</sub> *hvarēšt*. 15 D *kunam*. 16 Mf<sub>1</sub> om. *ih*. 17 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 18 MSS. have *dušhāxt*; A. om. *x*. 19 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 20 MSS. give *dušhvaršt*.

## I. 4

1 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B °. 2 U<sub>4</sub> *amat*. 3 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B °*spandēt*; K °*spandānām*; U<sub>1</sub>, D, L<sub>12</sub>, M<sub>1</sub>, Mr<sub>1</sub>, 2 om. *ān*. 4 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; L<sub>12</sub> pref. *hanā*; M<sub>1</sub> °*vāt*. 5 M<sub>1</sub> pref. *pavan*. 6 Mf<sub>1</sub>, K, M<sub>1</sub> om. 7 Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B, L<sub>12</sub> om. 8 L<sub>12</sub> om. 9 Mf<sub>2</sub> *astafrit*; D adds *frāz val lakūm rātīh vabidūndak aitūm mavan Amahraspand havāēt* and gives *yasišn u nyāyišn* below *rātīh*; M<sub>1</sub> om. 10 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> pref. *u*. 11 Mf<sub>1</sub> om. 12 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 13 Mf<sub>2</sub> adds *i*; Mf<sub>3</sub>, U<sub>4</sub>, M<sub>1</sub> om. *ik*; D *mēnišnīh*. 14 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; M<sub>1</sub> repeats. 15 Mf<sub>1</sub>, U<sub>1</sub>, D, L<sub>12</sub> om. 16 U<sub>1</sub>, A, Mr<sub>1</sub> °*ič*. 17 Mf<sub>2</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 18 Mf<sub>2</sub> adds *č*. 19 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *šēm ruvān bun pavan x<sup>var</sup>st i hanā hast*; M<sub>1</sub> *xayā*. 20 Mr<sub>1</sub> om. 21 Mf<sub>2</sub>, M<sub>1</sub>, *naššāih*; Mf<sub>3</sub>, U<sub>3</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>1</sub>, 2 °*ih*. 22 So Mf<sub>1</sub>, U<sub>2</sub>, D, K, M<sub>1</sub>; rest om. 23 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> *naššāih*; Mf<sub>3</sub>, U<sub>1</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub>, 2, °*ih*. 24 U<sub>2</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 25 Mf<sub>1</sub> *yaxsenuntan*. 26 U<sub>1</sub>, D, K, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub>, 2 add *min*. 27 Mf<sub>2</sub> *ruān*; M<sub>2</sub> pref. *bāhar* but below the line. 28 U<sub>1</sub> om; U<sub>2</sub> om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān for ruvān rāe* and has *aēy amat tan ruvān rāe barā apāyēt*; M<sub>1</sub> gives *bāhar i ruvān for ruvān rā*; L<sub>12</sub> om. 29 Mf<sub>1</sub> om. 30 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *dābūntan* with *dā* in Av. characters. 31 U<sub>2</sub>, M<sub>2</sub> *būn*. 32 Mf<sub>1</sub> *ahrāih*.

## I. 5

1 Mf<sub>2</sub> pref. *sē bār*; F<sub>2</sub>, B om. *namāz . . . zatārtum*. 2 Mf<sub>2</sub> *sak i*; M<sub>1</sub> *val*. 3 M<sub>1</sub> adds *x<sup>var</sup>atā*. 4 Mf<sub>1</sub>, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 5 Mf<sub>2</sub> om. 6 Mf<sub>1</sub>, 2 *valā*; M<sub>1</sub> om. 7 Mf<sub>3</sub>, U<sub>1</sub>, D, K, L<sub>12</sub> om. 8 Mf<sub>1</sub>, K om. *ān*. 9 Mf<sub>1</sub>, K, M<sub>1</sub> pref. *u*; U<sub>2</sub> *sarītarān*. 10 U<sub>2</sub> *zatārtūrtum* but gives the correct form in the margin; D adds *namāz ē Ōhrmazd u Ōhrmazd guf aēy nyāyišn li sak*

*aš kart mavan šapīrān rā fravarēt u sarītarān rā barā sanēt aēy tōjišn kunēt.*  
 11 So Mf<sub>1</sub>, 2, U<sub>1</sub>, 4, F<sub>2</sub>, B; Mf<sub>3</sub>, K *nisadā*; rest *nasim*. 12 Mf<sub>1</sub>, 2, U<sub>1</sub>, 3, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 13 M<sub>1</sub> om. 14 Mf<sub>2</sub> *lenm*. 15 A om. 16 D *°mānīh*. 17 U<sub>1</sub>, L<sub>12</sub> om.  
 18 Mf<sub>1</sub>, 2, 3, D, M<sub>1</sub> *yarsenunēt*. 19 Mf<sub>2</sub>, 3, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om.  
 20 Mf<sub>1</sub>, 2 *kolā mā*. 21 Mf<sub>1</sub>, 2, U<sub>1</sub>, K, M<sub>1</sub> om. 22 Mf<sub>2</sub> *barā*; U<sub>1</sub> *bun*; K adds *zak*  
 23 U<sub>1</sub>, 3, D, M<sub>1</sub> add *ik*. 24 U<sub>1</sub> *min*; M<sub>1</sub> om. 25 Mf<sub>2</sub> *pardīsēt*. 26 Mf<sub>2</sub>, A *ō*;  
 Mf<sub>3</sub>, U<sub>1</sub>, 2, 3, D, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> *valā*; Mr<sub>1</sub> *valā i*. 27 Mf<sub>2</sub>, 3, U<sub>1</sub>, 2, 3,  
 D, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>1</sub>, 2 om. 28 U<sub>1</sub>, 2 *°āt*; D adds *Amahraspandān guft aēy*  
*nyāyišn lēnā zak aš kartak mavan patmānīh xūrēt u patmānīh yarsenunēt u*  
*kolā-č min patmānīh barā parizēt val šapīrān arzānīkān dāt*. 29 So Mf<sub>1</sub>, 2,  
 U<sub>1</sub>, 4, F<sub>2</sub>, B; rest *nisadā*; K, M<sub>1</sub> *nisadā*; rest *nasim*. 30 Mf<sub>3</sub>, U<sub>1</sub>, D, L<sub>12</sub>, M<sub>1</sub>  
 om. 31 Mf<sub>1</sub> *°gōyēt*; Mf<sub>3</sub>, K, A, M<sub>1</sub>, Mr<sub>1</sub> *frāgōyōt*; U<sub>1</sub>, 3, D *frāgōyōt i*;  
 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> *frāgōyōt i*. 32 U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; D pref. *u*. 33 Mf<sub>1</sub>, 2,  
 U<sub>1</sub>, 2, D, M<sub>1</sub>, Mr<sub>2</sub> om. 34 Mf<sub>1</sub> *°gōyēt*; Mf<sub>2</sub> *frāxgōyōt i*; Mf<sub>3</sub>, U<sub>2</sub>, 3, D, K, L<sub>12</sub>, A,  
 M<sub>1</sub>, 2, 3, Mr<sub>1</sub>, 2 *frāgōyōt*; U<sub>1</sub> om. *gōyōt*. 35 M<sub>1</sub> om. 36 Mf<sub>1</sub> *°vūnt*. 37 Mf<sub>1</sub> om.  
 38 M<sub>1</sub> *madam*. 39 Mf<sub>2</sub> *ruān*; K adds *ik*. 40 Mf<sub>1</sub>, K, A, Mr<sub>1</sub> om. 41 U<sub>1</sub> *yāitūnēt*;  
 D adds in the margin *yāitūnēt*; K *°sunet*; M<sub>1</sub> *°sūnd*. 42 Mf<sub>1</sub> *mā*; D, A,  
 M<sub>1</sub>, 2, Mr<sub>1</sub> om; Mf<sub>2</sub> om. *ce . . . naššā xūp dāšt yehvūnēt*. 43 M<sub>1</sub> *mavan-aš*.  
 44 U<sub>2</sub>, Mr<sub>2</sub> add *i Mitr i*; U<sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> add *i*; A, Mr<sub>1</sub> add *Mitr i*. 45 Mf<sub>1</sub>, 3, U<sub>2</sub>, K,  
 M<sub>2</sub>, Mr<sub>1</sub>, 2 *i*; A om. 46 A, M<sub>1</sub> om. 47 U<sub>1</sub>, 2, 3, D, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> om.  
 48 Mf<sub>2</sub>, U<sub>1</sub>, 3 *hamā*; Mf<sub>3</sub>, U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *hamāe*. 49 K, L<sub>12</sub> om.  
 50 So Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; K *nisadā*; rest *nasim*. 51 Mf<sub>1</sub> *Xvarxšēt*. 52 All  
 except Mf<sub>1</sub>, 3, U<sub>2</sub>, 3, K, L<sub>12</sub>, M<sub>3</sub> om. 53 So Mf<sub>1</sub>; rest *arvandasp*. 54 Mf<sub>1</sub>, 2,  
 U<sub>1</sub>, 3, L<sub>12</sub>, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 55 Mf<sub>1</sub> *Xvarxšēt*. 56 Only in Mf<sub>1</sub>, 3.  
 57 MSS. *arvandasp*; Mf<sub>2</sub> *arvand sūsiā*. 58 M<sub>1</sub> *yemālelūnt*. 59 Mf<sub>2</sub> pref. *namās*  
*ō valā kart yehvūnēt* and has *min valā šapīr mekadruṇam mavan ranj i pavan*  
*kār karṣak val gerān mekadruṇyēn* instead of *ō li . . . karṣak vabidūntan*;  
 U<sub>2</sub> gives *min valā . . . gerān mekadruṇyēn* in the text, but *ō li . . . karṣak*  
*vabidūntan* in the margin; A gives both renderings; M<sub>1</sub>, 2, Mr<sub>1</sub> give both  
 with *Xvarxšēt arvandasp guft* prefixed to *ō li valā . . .*; M<sub>3</sub> adds *nyāyišn*  
*min valā . . . val gerān mekadruṇyēn* at the end of the paragraph after *rās i li*  
*yarsenunam yātūnam vaslūnam lā pavan ranj yarsenunam*. 60 M<sub>1</sub> om. 61 M<sub>1</sub>  
*val*. 62 U<sub>2</sub>, 3, K, L<sub>12</sub>, A, M<sub>3</sub>, Mr<sub>1</sub>, 2 om. *mavan ranj i*. 63 Mf<sub>1</sub>, 3, U<sub>1</sub>, D add *i*.  
 64 All except U<sub>1</sub>, 2, D, M<sub>2</sub>, Mr<sub>1</sub> add *u*. 65 Mf<sub>1</sub>, D *kartan*. 66 U<sub>2</sub>, Mr<sub>2</sub> *°rūnam*;  
 A, Mr<sub>1</sub> *°rūd*. 67 All except Mf<sub>3</sub>, D, L<sub>12</sub>, A, M<sub>1</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 68 Mf<sub>2</sub> adds  
*pavan*; U<sub>1</sub> adds *pavan* and has *li-č* in Av. characters; M<sub>1</sub> om; M<sub>2</sub> changes *li-č*  
 into *ranj pavan*. 69 M<sub>1</sub> *min*. 70 Mf<sub>1</sub> *aēy*; U<sub>2</sub>, D, M<sub>2</sub> om. 71 Mf<sub>2</sub>, D om.  
 72 Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om. 73 Mf<sub>2</sub>, K om. 74 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub> add *i*.  
 75 So Mf<sub>1</sub>, 2, U<sub>1</sub>, 4, F<sub>2</sub>, B, M<sub>1</sub>; K, M<sub>1</sub> *nisadā*; rest *nasim*. 76 M<sub>1</sub> *valā i*.  
 77 Mf<sub>3</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub> om; D, A, Mr<sub>1</sub> add *i*. 78 U<sub>1</sub>, 2, 3, M<sub>1</sub> om. 79 Only Mf<sub>2</sub>.  
 U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>, 3 have *mēnūk . . . hučšmīk*. 80 U<sub>1</sub> *Arkdvīsūr*; D, F<sub>2</sub>, B  
*Arkdvīsūr*; M<sub>2</sub> om. *d*. 81 D, F<sub>2</sub>, B *čāsmī*; M<sub>1</sub> *°ak*; M<sub>2</sub> *°ih* and adds *mayā*  
*nsimih mayā āinmnih mayā amat Ohrmazd yehabūnt*. 82 Mf<sub>2</sub> pref.  
*mayā i*; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; D, M<sub>1</sub> pref. *mayā*; A, Mr<sub>1</sub> pref. *u*. 83 Mf<sub>2</sub>,  
 U<sub>1</sub>, D, M<sub>1</sub> om. 84 Mf<sub>2</sub> *namās*. 85 M<sub>1</sub> om. 86 Mf<sub>2</sub> om. 87 Mf<sub>2</sub> adds *val*.  
 88 M<sub>2</sub> *°vūnast*. 89 A, Mr<sub>1</sub> om. 90 Mf<sub>2</sub> *harvispīn*. 91 Mf<sub>2</sub> *dāmān dahišn*; M<sub>1</sub>  
*dāmāk*. 92 Mf<sub>1</sub>, 2, M<sub>1</sub> om. 93 Mf<sub>1</sub>, M<sub>1</sub> om; Mf<sub>2</sub> om. *u hič . . . nikūrēt*. 94 Only

in  $M_2$ , D, A,  $M_1$ ,  $Mr_1$ . 95  $M_2$  *hīxr*;  $M_2$  *hīēr* with *hīxr* in the margin; A,  $M_1$ ,  $Mr_1$  *hīēr*; rest have *hīēr*. 96  $M_1$  adds *u* *Ātāš*. 97  $M_2$  *yedrūd*;  $M_2$ ,  $U_2$ , D, K,  $L_{12}$ , A,  $M_2$ ,  $Mr_1$ , 2 add *nasīm*. 98 So  $M_1$ , 2,  $U_1$ , 4,  $F_2$ , B,  $M_1$ ; K *nisadā*; rest *nasīm*. 99  $M_2$ ,  $U_4$ ,  $F_2$ , B om. 100  $U_2$ , 3, 4, K,  $F_2$ , B,  $L_{12}$ , A,  $M_2$ ,  $Mr_1$ , 2 om. 101 So  $M_1$ , 2,  $U_1$ , 4,  $F_2$ , B; K *nisadā*; rest *nasīm*. 102  $M_1$ ,  $U_1$ , D, A *ō*,  $M_2$ ,  $U_4$ ,  $F_2$ , B om. 103  $M_3$ ,  $M_2$  *Gāyōkmart*; rest *Gāyōmart*. 104  $M_2$ ,  $U_4$ ,  $F_2$ , B om. the gloss;  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_1$  om. 105  $U_1$ , 2, A,  $M_2$ , 3,  $Mr_1$ , 2 om. 106 MSS. *Gāyōmart*. 107  $U_2$ , K,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  om. 108  $M_1$  adds *i*. 109  $M_1$ ,  $U_1$ ,  $M_1$  *lenā*; D *ō lenā*;  $L_{12}$  *mavan*. 110  $M_1$ , 3,  $U_1$ , D,  $M_1$  add *kart yehvūnēt*; A,  $Mr_1$  *ān*. 111  $M_1$  adds *i*;  $M_2$ ,  $U_3$ , K,  $L_{12}$ ,  $M_1$  *vēh*;  $U_1$ , D om. 112 So A,  $Mr_1$ ;  $U_3$ , D,  $M_1$  *°yēn*; rest have *°rund*. 113  $M_1$  *mavan mekadrunyēn* for *mekadrūn mavan*. 114  $M_2$  *kaš*. 115  $M_1$ , 3,  $U_1$ , 2, 3,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  *°unt*; K *xavātunt i*. 116 A,  $Mr_1$  *mavan*;  $M_1$  om. rest of the paragraph. 117  $M_1$ ,  $U_2$ , A,  $M_2$ ,  $Mr_1$ , 2 om. 118  $M_1$ ,  $U_2$ , 3, K,  $L_{12}$ , A,  $M_2$ , 3,  $Mr_1$ , 2 om. 119  $M_1$  *°dūnēt*. 120  $M_1$  *brāt*;  $M_2$  *brāt* written under *ax*. 121  $M_1$ ,  $U_3$ ,  $M_3$  om. 122  $M_1$  *brāt*;  $M_2$  *brāt* written under *ax*. 123  $M_1$ ,  $U_3$ ,  $M_3$  om. 124 So  $M_1$ , 2,  $U_1$ , 4,  $F_2$ , B; K,  $M_1$  *nisadā*; rest *nasīm*. 125  $M_2$  *i*;  $U_4$ ,  $F_2$ , B om. 126 All except  $M_1$ , 2 have *Zartuhašt*;  $M_2$  *Zartuīštā*. 127 Only in  $F_2$ , B,  $L_{12}$ , A. 128  $M_3$ ,  $U_1$ , K,  $Mr_2$  *Spītāmān*. 129 Only in  $U_4$ ,  $F_2$ , B. 130  $U_1$ , 3 *ahravān*;  $L_{12}$  om. 131 MSS. *Fravāhr*. 132 Only in D, A,  $M_1$ ,  $Mr_1$ ;  $M_1$  om. *u . . . aēγ*;  $M_2$ ,  $U_4$ ,  $F_2$ , B om. the gloss. 133  $U_2$  adds *i*;  $M_2$  *Zartuīšt*;  $M_3$  *Zartuhašt Spītāmān*;  $Mr_2$  *Zartuhašt i*; rest have *Zartuhašt*. 134  $L_{12}$  om.;  $M_1$  *yemalelūnt*. 135 Only in A,  $M_1$ ,  $Mr_1$ . 136  $U_1$  om. 137  $M_2$  *ō*;  $U_3$ , 3, K *ān*;  $U_2$ , A,  $M_2$ , 3,  $Mr_1$ , 2 pref. *ō*; D adds *ō*;  $M_1$  adds *i kart yehvūnēt mavan min li ō*. 138  $M_1$  adds *i*;  $M_2$ ,  $U_1$ , 3, K,  $L_{12}$  *vēh*;  $U_2$ , D, A,  $M_2$ ,  $Mr_1$ , 2 pref. *viš*. 139 So D;  $M_1$  *patīrad*; A *°runēm*; rest *°rānt*. 140  $M_1$  *hanā*. 141  $M_1$ ,  $U_1$ , K om. 142  $M_1$  adds *i*;  $U_3$ ,  $M_1$  om; D *vēh*. 143  $M_1$ ,  $M_1$  *Masdištān*;  $U_3$ , K *Masdištān*;  $U_2$  *Masdiyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145  $M_1$  *šapīr i*;  $M_1$  *šapīr*. 146  $M_1$  *yekimūnāt*. 147  $M_1$  *u zak i*;  $U_1$ , 3 add *i*; A *ān*;  $M_1$  pref. *u*. 148  $U_3$ ,  $L_{12}$ ,  $M_3$  add *i*; K adds *pavan*. 149  $M_1$  adds *ait*. 150  $M_1$  pref. *mavan*. 151  $U_1$  *vabidūnēt*. 152 So  $M_1$ , 2,  $U_1$ , 4,  $F_2$ , B,  $M_1$ ; K *nisadā*; rest *nasīm*. 153  $M_2$  *val i*. 154  $U_4$ ,  $F_2$ , B *°vist*. 155  $U_4$ ,  $M_1$  om. 156 So in  $M_2$ , 3,  $U_2$ , D, K, A,  $M_2$ , 3,  $Mr_1$ , 2; rest om. 157 So  $M_2$ ;  $M_1$  *gētik*; rest *gētī*. 158  $M_1$ , 2,  $U_4$ ,  $F_2$ , B om. *č*; K adds *i*. 159 So  $U_4$ ,  $F_2$ , B;  $M_1$  *havād*;  $M_2$  *yehvūnēt havād*; D *yehvūnt*;  $M_1$  *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160  $M_3$ ,  $M_2$  add *i*. 161  $M_2$  *°vūnt*. 162  $M_2$  om. 163  $M_2$ ,  $F_2$  B *vaxšānde*; K *vaxšin*;  $L_{12}$  om;  $M_1$  *vaxšīnīh*. 164  $U_1$ , 2, 3,  $L_{12}$ ,  $M_1$ , 2, 3,  $Mr_1$ , 2 add *i*. 165  $M_1$ ,  $U_1$ , 2, 3, 4, D,  $M_1$ , *Xvātā*;  $L_{12}$  *Xvātān*. 166  $U_1$ , 3,  $L_{12}$ ,  $M_1$  om; D K *aēγ*. 167  $M_1$  changes *frārōntar* into *frārōn mēništar*;  $M_2$ ,  $U_2$ , 4,  $F_2$ , B, A,  $M_2$ ,  $Mr_1$ , 2 *frārōn mēništar* for *frārōntar mēnišn*;  $M_3$ ,  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_1$  *frārōntar*. 168  $M_1$ , 3,  $U_1$ , 2, 3,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  *°dūnyēn*;  $M_2$  *dūd*. 169  $M_2$ ,  $U_1$ , 2, 3, D, A,  $M_1$ , 2,  $Mr_1$ , 2 om. 170  $M_2$  adds *frārōn mēništar*;  $U_1$  om. *č*;  $U_2$ , 3,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  *mavan čē*;  $U_4$ ,  $F_2$ , B *min-č*. 171  $M_2$ ,  $U_1$ , 3, D, A om. 172  $U_2$ ,  $M_2$ ,  $Mr_2$  *kapak*. 173  $U_2$ ,  $M_2$ ,  $Mr_2$  pref. *yehvūnēt*;  $L_{12}$  *yehvūnēt*; A,  $Mr_1$  pref. *yehvūnt*. 174  $M_1$  om. *h*;  $M_2$ , 3 add *i*. 175  $U_1$  *ān*;  $U_4$  *zak*;  $M_1$  *val*. 176  $U_3$  *yehabūnam*. 177  $M_1$ ,  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_1$ ,  $Mr_2$  om. *m*. 178  $M_2$  *ruān*. 179 D, K,  $M_1$  om. 180  $M_2$ ,  $U_1$  om;  $U_2$ , A,  $M_2$ , 3,  $Mr_1$ , 2 *rōšnīh zak* for *zak rōšnīh*; D adds *i*. 181  $M_1$ ,  $U_1$ , 3, K,  $L_{12}$ ;  $M_1$



*rōšn*. 182 Mf<sub>2</sub>, U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>2</sub> om. 183 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *bālist*; K *ō bālist*, M<sub>1</sub> *bālistan*. 184 U<sub>1</sub>, <sub>3</sub>, D, M<sub>1</sub> *bālinān*; A *bālinēt*. 185 U<sub>1</sub>, <sub>3</sub> D, A, M<sub>1</sub> om. 186 M<sub>1</sub> gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnih yehamtunāt aēy Xvaršēt pāe*. 187 Mf<sub>2</sub> *ruān*. 188 M<sub>1</sub> *ae for pavan Lak madam*. 189 U<sub>4</sub>, F<sub>2</sub>, B om. 190 M<sub>1</sub> adds *ōhrmasd min lak*; Mr<sub>4</sub> adds *ōhrmasd*. 191 Mf<sub>2</sub>, M<sub>3</sub> give *pavan rasišnih vartišnih i Tan Pasin* instead of *vartišn yehamtunāt*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *pavan rasišnih vartišnih Tan Pasin*; U<sub>4</sub>, F<sub>2</sub>, B give *pavan laxvār yehamtūnišnih i vartišn i Tan i Pasin*; D adds after *šapīrih Tan i Pasin, min daftar i zakāe: pavan lak Awsūnik Mēnūk pavan laxvār yehamtūnišnih vartišn Tan Pasin*. 192 Only M<sub>1</sub> gives *aēy . . . Ristārtiz*. 193 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *min sarītarīh . . . Tan i Pasin*; U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> give this sentence after *harā vabidūn*. 194 U<sub>3</sub> *sarītarīh*. 195 M<sub>1</sub> *u*. 196 So Mf<sub>2</sub>, U<sub>2</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 197 A *pasin*. 198 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub> om. the rest; U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *mavan*. 199 U<sub>4</sub>, D, F<sub>2</sub> B *°tūnim*. 200 So Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B; U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub> *arsanīh*; A, Mr<sub>1</sub>, <sub>2</sub> *harvisp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnih yehamtunāt min sarītarīh pavan newakīh i Tan Pasin*. All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāz sufr yedrūntan*; U<sub>1</sub>, <sub>3</sub>, D further add *u pavan kolā ēvak ašem vohu rōēšā frōtitar vabidūntan*.

## I. 6

1 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, A, M<sub>3</sub>, Mr<sub>1</sub> pref. *Xvaršēt amark rāyōmand arvandas p yezbeznām*. 2 U<sub>1</sub>, M<sub>1</sub> om. 3 Mf<sub>1</sub>, <sub>2</sub> *frēhgōyōt*; Mf<sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *frāgōyōt*; U<sub>4</sub>, F<sub>2</sub>, B *frāw-gāvyōt*; D *frāgāyōt*. 4 Mf<sub>1</sub> M<sub>2</sub> *yezbeznām*; U<sub>4</sub>, F<sub>2</sub>, B *āisam*. 5 So U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> *mavan*; rest om. 6 Mf<sub>2</sub> om. *ō*. 7 So Mf<sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 8 M<sub>1</sub> om. *ik*. 9 So Mf<sub>1</sub>, <sub>2</sub>; rest 1000 in numerals; U<sub>4</sub>, F<sub>2</sub>, B om. *hazār . . . buland*. 10 Mf<sub>2</sub> adds *ih*. 11 Mf<sub>2</sub> D om. *i*. 12 U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>2</sub> *°tāštēt*. 13 Mf<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> om; M<sub>1</sub> *u*. 14 Mf<sub>2</sub>, U<sub>1</sub>, D, M<sub>1</sub> om. 15 M<sub>1</sub> adds *aēy kabad buland*. 16 So Mf<sub>2</sub>, U<sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 17 U<sub>3</sub>, M<sub>2</sub> *ākāš*. 18 Only in D; Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> have *u*. 19 Only in D; Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B have *u*. 20 Mf<sub>1</sub>, <sub>2</sub> *dātistān*; Mf<sub>3</sub>, K *dēnāk*; U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> *denīh*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om; M<sub>1</sub> om. *u zyaš bēn xwēškārīh*. 22 L<sub>12</sub>, M<sub>3</sub> *xwēškārīh*. 23 Mf<sub>1</sub> om. 24 U<sub>1</sub> adds *i*. 25 Mf<sub>2</sub> *advāb*; M<sub>1</sub> *arvīh*. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 27 Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *būšasp*. 28 A om. *ū*. 29 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 30 Only U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give *ayāwārīh yedrūnišn*. 31 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B *jīkār*; Mf<sub>2</sub> *jīgār*; U<sub>1</sub>, D *jīgar*; U<sub>3</sub> *jīgar* but *jīgār* in margin; K *jīgārā*; M<sub>1</sub> *jīkār* and adds *vāzā aēy-aš surōmand bāzā*.

## I. 7

1 A *m* is missing. 2 D, M<sub>1</sub> om. 3 Mf<sub>2</sub> *matān*. 4 Mf<sub>1</sub> *dehupātān* but *ān* scratched out; Mf<sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub> add *ān*; U<sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> add *yān*. 5 Mf<sub>1</sub> *yezbeznām*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *āisam*. 6 Mf<sub>2</sub> *pavan*; A, M<sub>2</sub> add *i*; M<sub>1</sub> *min*. 7 Mf<sub>2</sub> om; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> in Av. characters. 8 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *dāt*; M<sub>1</sub> *°būnēt*. 9 A, Mr<sub>1</sub> *havātūm*. 10 Mf<sub>2</sub>, U<sub>1</sub> om. *u*. 11 So A, Mr<sub>1</sub>; rest *Yazdān*. 12 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. rest of the paragraph; U<sub>1</sub>, <sub>3</sub>, A, M<sub>3</sub>, Mr<sub>1</sub> add *i*; K adds *š*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr<sub>1</sub> add *i*. 17 U<sub>1</sub>, D, K *Xvātā*.

18 U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 19 U<sub>3</sub>, M<sub>2</sub>, <sub>3</sub> rēyōmand; D, K om. ā. 20 U<sub>1</sub>, <sub>2</sub>, D, K, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> arvandasp; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> arvandast. 21 M<sub>2</sub> yezbexūnam.

## I. 8

1 Mf<sub>2</sub> Tištr-č i; U<sub>4</sub>, F<sub>2</sub>, B Tištr-č. 2 Mf<sub>1</sub> drustih; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B drusēt; Mf<sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> drustih i. 3 Mf<sub>2</sub> čašmih; U<sub>4</sub>, F<sub>2</sub>, B čišmak. 4 U<sub>1</sub>, <sub>3</sub>, <sub>4</sub>, D, F<sub>2</sub>, B izam; M<sub>1</sub> izam and adds aēy Tištr stārak rā. 5 Mf<sub>1</sub>, <sub>3</sub>, L<sub>12</sub> om. Tištr . . . vārišnik Tištr stār rā izam; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B pref. Tištr i star i rāyōmand gadāōmand aizam. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B i. 7 Mf<sub>2</sub> om. ae . . . vārān. 8 Only in K, A, M<sub>1</sub>, Mr<sub>1</sub>. 9 Mf<sub>2</sub> om. vārišnik . . . izam; U<sub>3</sub>, M<sub>3</sub> add i; U<sub>4</sub>, F<sub>2</sub>, B give Tištr ānā for vārišnik Tištr stār; A, Mr<sub>1</sub> om. ik. 10 U<sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> stārak; M<sub>1</sub> om. 11 M<sub>3</sub> yezbexūnam. 12 Mf<sub>2</sub> adds i; U<sub>2</sub>, D, K, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> have rāyōmand gadāōmand Tištr stārak rā yezbexūnam for Tištr . . . yezbexūnam; U<sub>4</sub>, F, B om. the sentence. 13 Mf<sub>1</sub> star i; Mf<sub>2</sub>, M<sub>1</sub> om.; Mf<sub>3</sub>, U<sub>3</sub>, L<sub>12</sub> star; M<sub>2</sub> stārak. 14 Mf<sub>1</sub>, <sub>2</sub> add i. 15 M<sub>1</sub> adds rā. 16 Mf<sub>1</sub> °bexamnmd; Mf<sub>2</sub>, <sub>3</sub>, U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub> izam. 17 Mf<sub>1</sub>, <sub>3</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B star; Mf<sub>2</sub> kukbā; D, A, M<sub>1</sub>, Mr<sub>1</sub>, <sub>2</sub> stārak. 18 Mf<sub>2</sub>, U<sub>1</sub>, K, A, Mr<sub>1</sub>, <sub>2</sub> om. 19 Mf<sub>2</sub> om. 20 Mf<sub>1</sub> °bexamnām; Mf<sub>2</sub>, U<sub>1</sub>, A izam. 21 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, M<sub>2</sub> om. the sentence; K gives the sentence before Vanand . . . yezbexūnam. 22 U<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> stārak for stār i. 23 A gadād; M<sub>1</sub> pref. u; Mr<sub>1</sub>, <sub>2</sub> pref. i. 24 Mf<sub>1</sub> Spēhīr; M<sub>1</sub> Spās. 25 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 26 Mf<sub>2</sub> adds i. 27 Mf<sub>1</sub> °bexamnām; Mf<sub>2</sub>, U<sub>1</sub>, <sub>4</sub>, K, F<sub>2</sub>, B izam; U<sub>3</sub> °bexūn. 28 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B Zrvān; A, Mr<sub>1</sub> Zamānak; M<sub>2</sub> ā in Av. characters. 29 U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> om. 30 U<sub>1</sub> Akanār. 31 Mf<sub>1</sub>, M<sub>2</sub> yezbexūnam. 32 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B Zrvān; A Zamānak; M<sub>2</sub> gives the sentence after Vāt . . . izam. 33 A om. 34 U<sub>3</sub>, M<sub>1</sub> dēr. 35 Mf<sub>1</sub>, D Xvātā; U<sub>3</sub> Xvadā. 36 Mf<sub>1</sub>, M<sub>1</sub>, <sub>3</sub> yezbexūnam. 37 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the sentence; M<sub>1</sub> pref. u. 38 U<sub>2</sub>, A, M<sub>2</sub> om. 39 A, Mr<sub>1</sub> om. K. 40 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °dāt; M<sub>1</sub> °dahāk. 41 U<sub>3</sub> repeats Zamān i Dirang Xvātāe izam; M<sub>3</sub> yezbexūnam. 42 Mf<sub>1</sub> om. s; Mf<sub>2</sub>, K rāstak; M<sub>1</sub> razist. 43 U<sub>1</sub>, D, M<sub>1</sub> om.; K ā. 44 So Mf<sub>2</sub> D; rest Frasānik. 45 Only in Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B. 46 Mf<sub>1</sub>, M<sub>3</sub> yezbexūnam. 47 Only M<sub>1</sub> gives the gloss. 48 Mf<sub>2</sub>, U<sub>1</sub>, K, M<sub>1</sub> om. 49 So in Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>2</sub>, K, A, M<sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 50 Mf<sub>1</sub>, <sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, M<sub>2</sub> Masdastān; Mf<sub>2</sub> Māsdasitān i; U<sub>3</sub>, L<sub>12</sub>, A, M<sub>1</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> Māsdastān; U<sub>4</sub>, F<sub>2</sub>, B Masdastān; D Māsdayasnān; K Māsdastān i. 51 Mf<sub>2</sub>, U<sub>1</sub>, K, A, M<sub>1</sub> izam. 52 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the rest of the paragraph; U<sub>2</sub>, <sub>3</sub>, K rāš. 53 U<sub>1</sub>, D, K om. 54 K om. 55 U<sub>2</sub>, <sub>3</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add i; A, Mr<sub>1</sub> om. ih. 56 M<sub>2</sub> yezbexūn. 57 Only M<sub>1</sub> gives the gloss. 58 M<sub>3</sub> yezbexūn. 59 U<sub>3</sub>, M<sub>3</sub> min; K om. the gloss; M<sub>1</sub> aēy nāyūtāk. 60 U<sub>1</sub> om.; M<sub>1</sub> mavan min. 61 So U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>; rest om. 62 D bahārik; M<sub>1</sub> būrik. 63 A, Mr<sub>1</sub> om. 64 Mr<sub>2</sub> om. ī. 65 U<sub>3</sub>, M<sub>2</sub> ā in Av. character. 66 U<sub>3</sub> rāš with ā in Av. character; M<sub>2</sub> rāš. 67 U<sub>1</sub>, D om. 68 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> Kōh with h in Av. character. 69 M<sub>1</sub> om. 70 M<sub>3</sub> yezbexūnam.

## I. 9

1 Mf<sub>2</sub> adds č; U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub>, A, M<sub>2</sub> °vist; D, K °vistin; Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °vist. 2 Mf<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, add i. 3 D mėnūk Yasat for Yasat i mėnūk. 4 Mf<sub>1</sub>, U<sub>1</sub>, <sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 5 U<sub>1</sub>, M<sub>1</sub> izam; U<sub>4</sub>, F<sub>2</sub>, B aizam. 6 Mf<sub>2</sub> adds č; Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °vist; U<sub>1</sub>, <sub>3</sub>, D, A, M<sub>3</sub> °vist; M<sub>1</sub> pref. u. 7 Mf<sub>2</sub>, <sub>3</sub>, U<sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>

add *i*. 8 *Mf*<sub>3</sub> *gētiḥ Yazat* for *Yazat i gētiḥ*; *L*<sub>12</sub> om. 9 *Mf*<sub>2</sub>, *U*<sub>2</sub>, 4, *F*<sub>2</sub>, *B*, *L*<sub>12</sub>, *A*, *M*<sub>1</sub>, 2, *Mr*<sub>1</sub>, 2 om. 10 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *gētiḥā*. 11 *Mf*<sub>2</sub>, 3, *U*<sub>1</sub>, 2, *M*<sub>1</sub> *izam*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *aizam*. 12 This gloss is found only in *D*, *M*<sub>1</sub>, 3; *M*<sub>1</sub> has *aēy*. 13 *M*<sub>1</sub> *gētiḥ Yazat* for *Yazat i gētiḥ*. 14 *M*<sub>3</sub> om. 15 *M*<sub>1</sub> pref. *hanā*. 16 MSS. *Ātāš*. 17 *M*<sub>1</sub> om. 18 *M*<sub>1</sub> om. 19 *M*<sub>1</sub> om. 20 *M*<sub>1</sub> om. 21 *M*<sub>3</sub> *hanā*. 22 *D* *hamāe*; *M*<sub>1</sub> *hamak*. 23 *M*<sub>1</sub> om. 24 *D* *amat*. 25 *M*<sub>1</sub> *ānman*. 26 *M*<sub>1</sub> *xadūtūnēt*. 27 *M*<sub>1</sub> *mēnūk Yazat* for *Yazat i mēnūk*. 28 *M*<sub>1</sub> *xadūtūnēt*. 29 *Mf*<sub>1</sub>, 3, *L*<sub>12</sub> om. from here to the end of the paragraph; *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* give the sentence thus: *zak i naḥšā ruvān izam*; *U*<sub>2</sub>, *K*, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 pref. *ō*. 30 So in *U*<sub>3</sub>, *D*, *A*, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>; rest om. 31 *K* *iz*; remainder cut off in binding; *M*<sub>3</sub> *yezbeḥūnam*. 32 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *zak i naḥšā Fravāhr izam*; for *Fravāhr i naḥšā rā izam*; *A*, *Mr*<sub>1</sub> pref. *zak*; *M*<sub>1</sub> pref. *u*; *M*<sub>2</sub>, *Mr*<sub>2</sub> pref. *ō*; all except *M*<sub>1</sub> have *Fravāhr*. 33 *U*<sub>1</sub>, 2, *K* om. 34 *K* cut off in binding; *M*<sub>3</sub> *yezbeḥūnam*. 35 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. the sentence; *U*<sub>2</sub>, *A*, *M*<sub>1</sub>, 2, *Mr*<sub>1</sub>, 2 give *barā*; rest om. 36 *U*<sub>1</sub>, *K* add *valā*; *U*<sub>3</sub>, *D*, *M*<sub>3</sub> give the sentence thus *ō valā li ayāwārīh Ōhrmasd*; *M*<sub>1</sub> *li ayāwārīh Ōhrmasd*. 37 *K* cut off in binding. 38 *K*, *M*<sub>3</sub>, *Mr*<sub>1</sub>, 2 om. 39 *U*<sub>1</sub>, *K* om. 40 *Mf*<sub>2</sub> adds *i*; *U*<sub>1</sub> *šapirān*. 41 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* add *i*; *K* cut off in binding. 42 *Mf*<sub>2</sub> adds *i*; *U*<sub>2</sub>, *Mr*<sub>2</sub> pref. *u*. 43 All except *Mf*<sub>2</sub>, *M*<sub>1</sub> *Fravāhr*; *K* cut off in binding. 44 *M*<sub>3</sub> *yezbeḥūnam*. 45 So *Mf*<sub>2</sub>, *U*<sub>2</sub>, 3, 4, *D*, *M*<sub>2</sub>; rest om. 46 *K* cut off in binding. 47 *A* *rūtyōmand*. 48 *Mf*<sub>2</sub> *arvand-sūsā*; all except *U*<sub>2</sub> *arvandasp*; *K* *arvad* cut off in binding. 49 *U*<sub>2</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2, *yezbeḥūnam*; *A* pref. *rā*.

## I. IO

1 *Mf*<sub>1</sub> *Xvarxšēt*; *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 om. the sentence. 2 Only in *Mf*<sub>3</sub>, *U*<sub>3</sub>, *L*<sub>12</sub>, *M*<sub>3</sub>.

## I. II

1 *Mf*<sub>1</sub> *Xvarxšēt*; *Mf*<sub>3</sub>, *U*<sub>2</sub>, 3, *L*<sub>12</sub>, *M*<sub>2</sub>, 3 add *i*; *Mr*<sub>2</sub> om. the sentence. 2 *Mf*<sub>2</sub> adds *iḥ*; *U*<sub>1</sub> adds *gadāōmand*; *A* *rātyōmand*. 3 So *Mf*<sub>3</sub>, *U*<sub>2</sub>, *L*<sub>12</sub>; rest *arvandasp*; *A* adds *rā*. 4 *U*<sub>1</sub>, 4, *F*<sub>2</sub>, *B*, *M*<sub>1</sub> *izam*; *A* pref. *rā*. 5 *K* *adīn-aš*. 6 *U*<sub>1</sub>, *M*<sub>1</sub>, *mavan*. 7 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *M*<sub>2</sub> *Xvarxšēt*; *L*<sub>12</sub> *Xvarēšēt*. 8 *Mf*<sub>1</sub> om. 9 *U*<sub>3</sub> *xadūnak*. 10 So *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*; rest *amat*; *M*<sub>1</sub> *xadūnak* in place of the gloss. 11 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. *adīn* . . . *tāpēt*. 12 *M*<sub>1</sub> *mavan*. 13 *Mf*<sub>1</sub> *Xvarxšēt*. 14 *K* *rōč i*. 15 *M*<sub>1</sub> *amat lālā yātūnēt*; *M*<sub>3</sub> pref. *čigōn*. 16 *Mf*<sub>2</sub> *yekatiṃund*; *U*<sub>1</sub> *°mānēt*; *K* *yekaviṃtand*. 17 *Mf*<sub>2</sub> adds *ān*; *K* adds *u mēnūk*; *M*<sub>3</sub> pref. *levatā*. 18 *K* adds *i*. 19 *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *roo kānak*. 20 *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *L*<sub>12</sub>, *M*<sub>1</sub>, 3 om. 21 *Mf*<sub>1</sub> adds *i*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *rooo kānak*. 22 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*. 23 *Mf*<sub>3</sub>, *U*<sub>2</sub>, *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 24 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *barā*; only *D*, *M*<sub>1</sub>, 2 give *ham*; rest om. 25 *Mf*<sub>3</sub>, *M*<sub>1</sub> *°yēn*. 26 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *hanā*; *D*, *M*<sub>1</sub> *zak*; *A*, *Mr*<sub>1</sub> *dēnā*. 27 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub> om. 28 *Mf*<sub>2</sub>, *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 29 All except *Mf*<sub>1</sub>, 2, 3, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. 30 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *sātūnind*; *K* *rānētēt*. 31 *D* om. 32 *Mf*<sub>2</sub> om. 33 *Mf*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 34 *Mf*<sub>3</sub> *°kūnt*; *A* *°kūnēt*. 35 *Mf*<sub>2</sub> *madā*; *U*<sub>1</sub> om. 36 *Mf*<sub>2</sub>, *U*<sub>1</sub>, 3, *D*, *K*, *A*, *M*<sub>1</sub>, 3, *Mr*<sub>1</sub> om. 37 *U*<sub>2</sub>, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 om. 38 *Mf*<sub>1</sub> om. *iḥ*. 39 *Mf*<sub>1</sub>, *U*<sub>1</sub>, 2, *D*, *M*<sub>1</sub>, 2, *Mr*<sub>2</sub> om. 40 *Mf*<sub>1</sub> om. *k*; *Mf*<sub>3</sub>, *U*<sub>3</sub>, *L*<sub>12</sub>, *M*<sub>3</sub> add *i*; *Mr*<sub>2</sub> *ahrāēt*. 41 *Mf*<sub>1</sub> om. *ā*. *U*<sub>1</sub> om. *ē*. 42 *Mf*<sub>1</sub> om. *iḥ*; *U*<sub>3</sub>, *M*<sub>2</sub> *frāēdahišnih*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *frāēdahišnih i*. 43 *Mf*<sub>1</sub> om. 44 *Mf*<sub>1</sub>, *U*<sub>1</sub>, 4, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub>, *Mr*<sub>2</sub> om. 45 *Mf*<sub>3</sub> om. *rā*; *U*<sub>1</sub> om. *kīh*; *U*<sub>3</sub>, *M*<sub>3</sub> add *i*; *K* om. *k*. 46 *M*<sub>1</sub> om. the gloss. 47 *Mf*<sub>2</sub> om. 48 So *Mf*<sub>3</sub>, *U*<sub>1</sub>, 2, 3, *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>2</sub>; rest *arwāyēt*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* repeat *pavan frāēdahišnih zak i ahrākīh gēhān* . . .

*awsāyāt*. 49  $Mf_1$ , 2, 3,  $U_4$ ,  $F_2$ , B om. the sentence; D pref. *u*;  $L_{12}$  om. the sentence but has *frādahišnīh Xvaršēt amat* added above the line. 50  $U_2$ ,  $M_2$ ,  $Mr_2$  om. *ih*. 51  $U_1$ , 3,  $M_3$  *amat*;  $U_2$ ,  $M_2$ ,  $Mr_2$  *amat Xvaršēt* for *Xvaršēt mavan*;  $M_1$  *zak Xvaršēt*;  $Mr_1$  *mavan Xvaršēt*. 52  $M_2$ ,  $Mr_1$ , 2 add *i*. 53 All except  $U_2$ ,  $M_2$ ,  $Mr_2$  have *arvandasp*; D adds *frādahišnīh zak ahrākīh gēhān rāe u frādahišnīh ahrākīh i tan rāe u frādahišnīh i Xvaršēt mavan amark rāyōmand u arvandasp aīt*.

## I. 12

1  $M_1$  om. 2  $Mf_1$ ,  $U_2$ , K,  $L_{12}$ ,  $Mr_2$  *Xvarxšēt*;  $Mf_2$  adds *i*;  $M_2$  *Xvarxšast*. 3  $U_3$  *awsat*;  $L_{12}$ ,  $M_3$  *awsyet*. 4  $Mf_3$ ,  $U_2$ , A,  $M_2$ ,  $Mr_1$ , 2 pref. *ae*;  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_3$  *ae*. 5  $M_1$  °*tünd*. 6  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_3$  om.;  $M_1$  °*vünd*. 7  $U_4$ ,  $F_2$ , B, A,  $Mr_1$  add *i*. 8 MSS. give *yōšdāsr* throughout the paragraph; K adds *i*. 9  $Mf_2$  adds *i*. 10  $Mf_2$  *aš*. 11  $Mf_1$ , 3,  $U_4$ ,  $F_2$ , B,  $M_1$  *lālayā*. 12  $U_4$ ,  $F_2$ , B *Šēdān*;  $M_1$  *Šēdā*. 13  $Mf_1$ , 3 om.;  $M_1$  adds *samīk*. 14  $Mf_1$ , 2,  $U_4$ ,  $F_2$ , B *yedrūnd*;  $Mf_3$  gives *yedrūnd* in the margin. 15 K has *mayā i xānīk pāk yōšdāsr i mayā i tačāk yōšdāsr i* for *mayā tačāk . . . xān yōšdāsr*. 16  $Mf_1$ , 2,  $U_1$ , 2, 4, D,  $F_2$ , B,  $M_1$ , 2,  $M_2$  om. 17  $Mf_1$ , 3 om. *k*;  $U_1$ , 3, D, K,  $L_{12}$  *xānīk*;  $U_2$ ,  $M_2$ ,  $Mr_2$  *ā* in Av. characters. 18  $Mf_1$  adds *aēy pāk*;  $Mf_3$  *pāk*;  $U_1$ , 3, D,  $L_{12}$  pref. *pāk*; K pref. *pāk* and adds *i*. 19  $Mf_1$ ,  $U_4$ ,  $F_2$ , B *pavan*;  $Mf_3$  adds *pavan*;  $U_1$ ,  $M_1$  om. 20  $Mf_1$ ,  $U_4$ ,  $F_2$ , B,  $M_2$  om. *ik*;  $U_1$ , 3, D,  $L_{12}$  *bilā*; K *tačāk*. 21  $Mf_3$ ,  $U_1$ , 3, D,  $L_{12}$  pref. *pāk*;  $U_2$ , A,  $M_2$ ,  $Mr_1$ , 2 *pāk* and add *mayā i bilā pāk yōšdāsr*; D writes in Pers. *az digar ketāb* and adds *mayā tačāk yōšdāsr mayā i xān yōšdāsr*; K adds *i*;  $M_3$  adds *aēy bilā*. 22  $Mf_1$ , 2, A *pavan*;  $Mf_3$ ,  $U_2$ , K,  $M_2$ ,  $Mr_1$ , 2 add *pavan*;  $U_1$ , 4,  $F_2$ , B,  $L_{12}$ ,  $M_1$  om. 23  $Mf_2$  *srayk*;  $U_1$ , 3,  $M_3$  add *i*. 24  $Mf_1$ , 2,  $U_1$ , 4,  $F_2$ , B,  $L_{12}$ ,  $M_1$  om. 25  $Mf_1$  *amrēšt*;  $Mf_3$ ,  $U_2$ , K,  $L_{12}$ ,  $M_2$ ,  $Mr_1$ , 2 add *i*. 26  $M_1$  °*vünd*. 27  $Mf_1$ , 2,  $U_4$ ,  $F_2$ , B om. 28 So  $Mf_1$ , 2,  $U_4$ , D,  $F_2$ , B,  $M_1$ ; rest *ahravān*. 29 All except  $Mf_1$ , 2,  $U_4$ ,  $F_2$ , B add *dām*;  $M_1$  adds *dāmān*. 30  $Mf_1$  om. 31  $U_1$  *γal*; A,  $Mr_1$  add *i*.

## I. 13

1  $Mf_2$  *madam*. 2  $U_1$ , K *mavan*;  $M_1$  pref. *hat*. 3  $Mf_1$  *Xvarxšēt*. 4  $Mf_2$ ,  $U_4$ ,  $F_2$ , B *lālā lā* for *lā lālā*. 5 So  $Mf_1$ ,  $U_4$ ,  $F_2$ , B;  $Mf_2$  *vaxšināe*;  $M_1$  *vaxšēt*; rest *vaxšyāe*. 6  $M_1$  has *aēy lālā lā yātūnd vad zak samān Šēdān* for *aēy hambun-č. . .* 7  $U_4$ ,  $F_2$ , B °*būn-ič*. 8 K *dāmān i*. 9  $Mf_2$  *dērtar*;  $U_3$ ,  $L_{12}$ ,  $M_3$  *arikītar*;  $U_4$ ,  $F_2$ , B *dērtar*. 10 D, A,  $Mr_1$  °*tūnēt*;  $Mf_1$  insert here the gloss *lā-č-šān . . . tuvān havāe*. 11 A,  $Mr_1$  pref. *ae*. 12  $U_2$ , A,  $L_{12}$ ,  $M_2$ ,  $Mr_1$  *Šēdā*. 13  $Mf_1$ , 2 °*vist*;  $U_4$ ,  $F_2$ , B add *i*;  $M_1$  adds *dāmān*. 14  $Mf_3$ ,  $U_4$ ,  $F_2$ , B *murnčēnēnd*. 15  $Mf_2$  *hand*. 16  $Mf_2$ ,  $U_4$ , K,  $F_2$ , B,  $M_1$  om. 17  $Mf_2$ ,  $U_4$ ,  $F_2$ , B 7 in numerals; D *haft*. 18 A adds *rā*. 19  $Mf_3$ ,  $U_1$ , 2, 3, K,  $L_{12}$ ,  $M_2$ , 3,  $Mr_1$ , 2 om. 20  $M_1$  gives *pavan nikās dārišn mekadrūnyēn u hat nikās dārišn mekadrūnt hač-šān lā tuvān yehvūnt* for *madam dārišnīh. . .* 21  $Mf_1$  om. *ih*. 22  $Mf_1$  *lā*;  $U_4$ ,  $F_2$ , B om. 23  $Mf_2$  *m š*. 24 So  $Mf_1$ , 2,  $U_4$ ,  $F_2$ , B, A; rest *ēstinišnīh*. 25  $Mf_1$  om. *lā*;  $Mf_2$  om. *č*; A,  $Mr_1$  pref. *u*. 26 So  $U_4$ , K,  $F_2$ , B;  $Mf_1$  °*rūnīman*;  $Mf_2$  °*rūnd*;  $Mf_3$  °*rūnyēn*;  $U_1$  *mekrūnt*; rest °*rūnt*. 27  $Mf_1$ ,  $U_2$ , 3, D,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  pref. *u*;  $Mf_2$ , H om.;  $Mf_3$  *u mavanšān*;  $U_1$  *mavančšān*; D pref. *u* and adds in margin *pāspānīh*. 28 So  $Mf_3$ ,  $U_4$ ,  $F_2$ , B,  $M_2$ ;  $Mf_1$  °*rūnīman*;  $U_1$ ,  $M_3$  °*rūnt*;  $U_2$ , A,  $Mr_1$ , 2 °*rūnd*;  $U_3$ , D,  $L_{12}$  °*rūnt* and add

u amat-č-šan mekadrūnand; K om. 29 Mf<sub>1</sub> pref. u amat; Mf<sub>2</sub> adds i; K č-šan. 30 Mf<sub>1</sub>, s, U<sub>1</sub>, s, D, K, L<sub>12</sub>, M<sub>3</sub> yehvūntan; U<sub>2</sub> changes dāstān into yehvūntan; U<sub>4</sub>, F<sub>2</sub>, B i š tan; A, M<sub>2</sub>, Mr<sub>2</sub> add yehvūntan; Mr<sub>1</sub> adds yehvūnt. 31 U<sub>4</sub>, F<sub>2</sub>, B pref. yehvūnt; D adds aēy lā aiš mēnūk Yazat denā xw i astōmand rāe pāspānīh tuwān kartan aēy mavan hat zak mēnūk Yazat pāspānīh dēnā gehān barā lā mekadrūnēt hat-č mekadrūnēt hič-šan pāspānīh lā tuwān yehvūnt havāe; K hand.

## I. 14

1 Mf<sub>1</sub> yezbexrūnēt; U<sub>4</sub>, F<sub>2</sub>, B ižd; M<sub>1</sub> yezbexrūd. 2 Mf<sub>1</sub> Xvaršēt; K pref. š. 3 So Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, s; rest om. 4 So U<sub>4</sub>, F<sub>2</sub>, B; rest om. 5 Mf<sub>2</sub> rāyōmand. 6 All except Mf<sub>3</sub> om. 7 So Mf<sub>3</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub>; rest arvandas; D adds mavan kolā amat išt Xvaršēt amark rāyōmand arvandas; M<sub>1</sub> adds rā. 8 Mf<sub>2</sub> om. pavan . . . tamīkān. 9 M<sub>1</sub> zak laxvār. 10 U<sub>4</sub>, F<sub>2</sub>, B om. ih; M<sub>1</sub> yaxsenunt. 11 M<sub>1</sub> om. 12 U<sub>3</sub>, L<sub>12</sub> pref. tam; D om. ikān. 13 Mf<sub>2</sub> laxvār; M<sub>1</sub> zak laxvār. 14 M<sub>1</sub> yaxsenunt; Mr<sub>2</sub> om. t. 15 So in U<sub>1</sub>, 2, D, A, Mr<sub>1</sub>; rest om. 16 So F<sub>2</sub>, B; Mf<sub>1</sub> tam tamīkan; U<sub>3</sub>, D, L<sub>12</sub> tam tōmakān; rest tam tōmīkān. 17 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add extra ā; Mf<sub>2</sub>, U<sub>3</sub>, 4, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>3</sub> Šedān; D Šedān and adds min bāhar i apāš ēstišnīh aēy min bāhar i dūr kartan i tārikīh u min bāhar i dūr kartan i tam tōmīkān Šedān rā. aēy mavan tārikīh pētāh kunēt. 18 Mf<sub>2</sub> laxvār; M<sub>1</sub> zak laxvār. 19 M<sub>1</sub> yaxsenunt. 20 So in U<sub>1</sub>, 2, D, A, M<sub>2</sub>; rest om. 21 Mf<sub>2</sub>, U<sub>3</sub>, 4, F<sub>2</sub>, B, M<sub>3</sub> om. 22 D scratches out staxmakān and gives hasalān in the margin. 23 Mf<sub>1</sub>, 2, 3, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. pavan . . . parīkān. 24 M<sub>1</sub> pref. zak. 25 M<sub>1</sub> dāšt. 26 All except U<sub>2</sub>, D, A om. 27 U<sub>1</sub>, K om. 28 M<sub>1</sub> zak laxvār. 29 M<sub>1</sub> yaxsenunt. 30 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. 31 Mf<sub>2</sub>, U<sub>1</sub> sež. 32 All except Mf<sub>1</sub>, 2, 3 om. 33 U<sub>1</sub>, 3, D, M<sub>3</sub> nūhān; M<sub>1</sub> nihān. 34 M<sub>1</sub> rawīšnīh. 35 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest aš; D gives Kolā amat yezbexrūnēt Ōhrmasd rā instead of af-aš . . . Ōhrmasd. 36 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B išt; A, M<sub>1</sub>, Mr<sub>1</sub> °bexrūnēt; Mr<sub>2</sub> °bexrūnam. 37 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 38 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest aš; Mf<sub>1</sub> uš with u in Pers. characters; A, Mr<sub>1</sub> pref. u. 39 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B išt; Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> add yehvūnēt; A, Mr<sub>1</sub> °bahūnēt and adds yehvūnēt; M<sub>1</sub> om.; Mr<sub>2</sub> °bexrūnam and adds yehvūnēt. 40 U<sub>1</sub> °spadān. 41 Mf<sub>1</sub>, U<sub>1</sub>, M<sub>1</sub> aš. 42 Mf<sub>1</sub> om. b; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B išt; Mf<sub>3</sub> hast; A, Mr<sub>1</sub> °bexrūnēt and add yehvūnēt; M<sub>1</sub> om. 43 Mf<sub>1</sub>, D, M<sub>1</sub> om. 44 Mf<sub>2</sub> xwēš. 45 M<sub>1</sub> aš. 46 Mf<sub>1</sub> °vīst; Mf<sub>2</sub> °vist; Mf<sub>3</sub> °vīsp. 47 Mf<sub>1</sub>, 2 min; D om. 48 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. 49 Mf<sub>1</sub> adds i. 50 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 51 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add č. 52 MSS. gēth; Mf<sub>2</sub>, F<sub>2</sub>, B gēthā; U<sub>3</sub>, 4 om.

## I. 15

1 D pref. kolā aiš. 2 Mf<sub>2</sub> °bexrūnam; U<sub>4</sub>, F<sub>2</sub>, B ižd; K, M<sub>1</sub> °bexrūnēt. 3 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub> Xvarxšēt. 4 So in Mf<sub>3</sub>, U<sub>3</sub>, K, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>2</sub>; rest om. 5 All except Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub> om. 6 Mf<sub>1</sub> om.; Mf<sub>2</sub> adds gadāōmand. 7 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>2</sub> om.; U<sub>4</sub>, F<sub>2</sub>, B add gadāōmand i. 8 So Mf<sub>1</sub>, s, L<sub>12</sub>; rest arvandas. 9 Mf<sub>2</sub> om.; U<sub>4</sub>, F<sub>2</sub>, B af-aš. 10 Mf<sub>2</sub>, U<sub>2</sub>, A, Mr<sub>1</sub>, 2 °bexrūnam; U<sub>4</sub>, F<sub>2</sub>, B išt; M<sub>1</sub> °bexrūnēt. 11 So Mf<sub>2</sub>, s, K, A, M<sub>2</sub>, Mr<sub>1</sub>, 2; rest om. 12 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; D frāgōyōt; rest frāgōyōt. 13 U<sub>2</sub>, D, M<sub>1</sub> om. 14 U<sub>4</sub>, F<sub>2</sub>, B give 1000 in numerals. 15 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 16 M<sub>1</sub> adds i. 17 Mf<sub>1</sub>, s, U<sub>1</sub>, K, L<sub>12</sub> om. the sentence; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, 2 pref. ae; D gives the sentence

after *guft yekavimūnēt*; M<sub>1</sub> gives the sentence after *hamāk xaditūnēt*; A *ae aš*; M<sub>1</sub> om. 18 So U<sub>4</sub>, F<sub>2</sub>, B; M<sub>2</sub> om. *ih*; M<sub>1</sub> *frāgōyōt*; rest *frāgōyōtīh*. 19 D *hanā*; M<sub>1</sub> *hanā aīt*. 20 So M<sub>2</sub>, U<sub>3</sub>, 4, F<sub>2</sub>, B, M<sub>3</sub>; D, M<sub>1</sub> om.; rest *mavan*. 21 M<sub>2</sub>, M<sub>1</sub>, 2 *ā* in Av. characters. 22 M<sub>2</sub> om. 23 M<sub>1</sub> adds *i*. 24 D *tuvān*; M<sub>2</sub>, M<sub>1</sub>, 2 *ā* in Av. characters. 25 All except D, M<sub>1</sub>, 2, 3 om. 26 U<sub>2</sub>, M<sub>2</sub> *lūnēt*. 27 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> om.; rest *ae*. 28 U<sub>4</sub>, F<sub>2</sub>, B give 1000 in numerals. 29 M<sub>2</sub> *gōšt*; M<sub>2</sub>, M<sub>1</sub> *gōš*. 30 M<sub>2</sub> *inā*; U<sub>2</sub>, 3, L<sub>12</sub>, M<sub>3</sub> *ān*; A, M<sub>1</sub> *ae*. 31 M<sub>2</sub> *aēγ-aš i*; U<sub>4</sub>, F<sub>2</sub>, B *aēγ-aš*; rest *aēγ*. 32 So M<sub>2</sub>, U<sub>2</sub>; M<sub>2</sub> has 500 in numerals; rest give 1000 in numerals. 33 M<sub>1</sub> om. 34 M<sub>2</sub> pref. *havād levatā i*. 35 U<sub>1</sub>, D, A *ōmūnēt*. 36 M<sub>2</sub> *valā*; U<sub>1</sub> *zak*; U<sub>4</sub>, F<sub>2</sub>, B *val*; D *ān i*. 37 A adds *rā*. 38 M<sub>2</sub> one stroke short; U<sub>1</sub> *ōtūnēt*. 39 K om. 40 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zak-č*; M<sub>1</sub> om. *č*. 41 M<sub>1</sub> *ōmūnēt*. 42 M<sub>2</sub>, 2, U<sub>1</sub>, 2, 3, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3, M<sub>2</sub> om.; A om. *u . . . vašmanūn*. 43 U<sub>1</sub>, 3, M<sub>3</sub> *sak-ič*. 44 M<sub>1</sub> *ōmūd*. 45 Only D, M<sub>1</sub> give this sentence. 46 D *hamāe*. 47 M<sub>1</sub> *ōmūd*. 48 D om.; K pref. *u*; M<sub>1</sub> *u*. 49 M<sub>1</sub> om. *ih*. 50 M<sub>2</sub>, 3, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>3</sub> *ae*; U<sub>1</sub>, 2, M<sub>2</sub>, M<sub>1</sub>, 2 *ān*. 51 U<sub>1</sub>, D, K, M<sub>1</sub> *aēγ*. 52 M<sub>1</sub> om. 53 K adds *i*. 54 M<sub>2</sub>, U<sub>1</sub>, D *ōmūnēt*; M<sub>2</sub> *ōmūt*. 55 M<sub>2</sub> *val i*; U<sub>1</sub> *zak*; U<sub>4</sub>, F<sub>2</sub>, B *val*; D *ān i*. 56 A adds *rā*. 57 M<sub>2</sub>, M<sub>1</sub> om. *č*; M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *sak-č*. 58 A adds *i*; M<sub>1</sub> *ōtūnēt*. 59 So M<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 60 U<sub>1</sub>, A, M<sub>1</sub> *sak-ič*; U<sub>2</sub>, 3, K, L<sub>12</sub>, M<sub>2</sub>, 3, M<sub>2</sub> add *i*. 61 M<sub>2</sub> om. *za*; M<sub>1</sub> *ōtūd*. 62 Only D, M<sub>1</sub> give this sentence; D adds *Yasat*. 63 M<sub>1</sub> om. 64 M<sub>1</sub> *ōtūd*. 65 M<sub>1</sub> om. the rest. 66 M<sub>2</sub> om.; D pref. *u*. 67 M<sub>2</sub>, A *ōbexūnam*; U<sub>4</sub>, F<sub>2</sub>, B *īšt*; K *īst*. 68 M<sub>2</sub> om. *vašr i*. 69 A, M<sub>1</sub> add *i*. 70 So M<sub>2</sub>, 3, U<sub>1</sub>, 2, 3, K, L<sub>12</sub>, M<sub>2</sub>, 3, M<sub>2</sub>; rest om. 71 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>3</sub> *Šēdān*; M<sub>2</sub> *Šēdāān*. 72 M<sub>2</sub>, D, K, A, M<sub>1</sub>, M<sub>1</sub> om. 73 M<sub>1</sub> gives *vašr i hunxān hanā* instead of *Mitr . . . hunxāmīh*. 74 So M<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, A, M<sub>1</sub>; rest om. 75 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest *frāgōyōt*; U<sub>1</sub> adds *i*. 76 M<sub>2</sub> om. *ae . . . ae aēγ*. 77 U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>3</sub> *hunixamīn*; U<sub>4</sub>, F<sub>2</sub>, B add *š*. 78 U<sub>4</sub>, D, F<sub>2</sub>, B *hanā*. 79 M<sub>1</sub> gives *jīvāk* below *bāstān*. 80 M<sub>2</sub>, 3, U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, M<sub>1</sub>, 2 om. *ēdon yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 M<sub>2</sub> *ōlūt*. 82 M<sub>2</sub> om. *vanāškārān . . . vabidunyen*; U<sub>2</sub>, M<sub>2</sub> *vanākārān rā*; L<sub>12</sub> *vanākārān* with first *ā* in Av. character; A, M<sub>1</sub>, 2 *vanāhkārān rā*; M<sub>2</sub> pref. *u*. 83 U<sub>2</sub>, M<sub>2</sub>, M<sub>1</sub>, 2 *ā* in Av. character. 84 U<sub>4</sub>, F<sub>2</sub>, B om. 85 So U<sub>4</sub>, F<sub>2</sub>, B; rest *ōdūnyēn*. 86 M<sub>2</sub>, U<sub>3</sub>, 4, D, K, F<sub>2</sub>, B om. 87 U<sub>3</sub> *mēnūkihiā*; U<sub>4</sub>, F<sub>2</sub>, B om. 88 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *val*. 89 M<sub>2</sub>, K *īzam*; M<sub>1</sub> *ōbexūnēt*. 90 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> *hamsā* and gives *hamsāk* above the line; M<sub>1</sub> *hamyā*. 91 K adds *i*. 92 M<sub>1</sub> om. 93 M<sub>1</sub> has *aēγ* with *mavan* in red ink written above the line; M<sub>1</sub> *mavan*. 94 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *aēγ*; U<sub>1</sub> *hast*. 95 U<sub>2</sub>, M<sub>1</sub>, 2 *mavan*; A om. 96 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> *hamsān* and gives *hamsāyān* above the line; K adds *i*; M<sub>1</sub> *hamsāyān*. 97 U<sub>2</sub>, M<sub>2</sub>, M<sub>2</sub> add *mavan hamxā rawān*; A, M<sub>1</sub> add *mavan hamxā i rawān aīt*. 98 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *ae*. 99 M<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub> *Xvarxšēt*. 100 M<sub>1</sub>. 101 M<sub>2</sub> *rawān*. 102 M<sub>2</sub>, 2 *gāš-aš*; U<sub>1</sub>, 3, D, M<sub>2</sub> *gāš-aš*, L<sub>12</sub> *gās-as*.

## I. 16

1 M<sub>1</sub> om. 2 A, M<sub>1</sub> add *i*. 3 M<sub>2</sub>, 3 add *i*; M<sub>2</sub> adds *havāitum rāy u gadā*. 4 M<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, M<sub>2</sub>, *Xvarxšēt*; M<sub>1</sub> adds *yezbešūnēt*. 5 M<sub>2</sub>, A om, *aēγ-om . . . Xvaršēt*. 6 U<sub>4</sub>, F<sub>2</sub>, B om. 7 All except M<sub>2</sub>, 3, D, om. 8 M<sub>2</sub>, 3, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, M<sub>1</sub>, 2 *Xvarxšēt*. 9 M<sub>2</sub> adds *ih*. 10 Only in U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>. 11 Only in U<sub>4</sub>,



F<sub>2</sub>, B; Mf<sub>2</sub> *valā izam*. 12 U<sub>1</sub>, 2, 3, D, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> om. 13 MSS. *nigōhšišnōmand*; A, Mr<sub>1</sub> repeat *gō*. 14 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *i*; Mf<sub>2</sub> adds in the margin: *Yasišn i pavān Dastabar*; K, L<sub>12</sub> om.; M<sub>1</sub> *pavān Yasišn for Yasišn pavān*. 15 D om. 16 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om.; rest add *i*. 17 Mf<sub>2</sub> adds *ihū*; U<sub>1</sub>, M<sub>3</sub> *Dastūr*; M<sub>1</sub> adds *aēγ yezberūnēt*. 18 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; U<sub>4</sub>, F<sub>2</sub>, B pref. *u*. 19 All except Mf<sub>3</sub>, M<sub>2</sub> om. 20 Mf<sub>2</sub> adds *i*. 21 Mf<sub>2</sub> om. 22 All except Mf<sub>3</sub>, U<sub>3</sub>, M<sub>3</sub> *arvandasp*; Mf<sub>1</sub>, K, Mr<sub>2</sub> add *i*; Mf<sub>3</sub>, M<sub>2</sub> pref. *u* and add *i*; U<sub>2</sub> pref. *u*; D adds *rā*. 23 Mf<sub>2</sub>, F<sub>2</sub>, B add *i*; U<sub>4</sub> *sōr* and adds *i*; L<sub>12</sub> om. *sōhr* . . . *arvadasp*; M<sub>1</sub> *sōr*. 24 Mf<sub>1</sub>, 3, U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; Mr<sub>1</sub> adds *arvandasp*. 25 All except U<sub>4</sub>, F<sub>2</sub>, B om. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *i*. 27 So U<sub>1</sub>, 3, M<sub>3</sub>; rest *arvandasp*; D adds *rā*; M<sub>1</sub> om. *asp* and adds *rā*. 28 Mf<sub>1</sub> *yezberūnam*; Mf<sub>3</sub>, U<sub>1</sub>, 2, 3, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 pref. *pavān*. 29 Mf<sub>3</sub> adds *u sōhr u*; U<sub>1</sub> adds *u sōhr*; U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>2</sub> add *sōr*; U<sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> add *u sōr*; D adds *u sōhr i*; A, Mr<sub>1</sub> add *sōhr*; M<sub>1</sub> adds *u sōr u*. 30 Mf<sub>2</sub> *gōst*; U<sub>4</sub>, F<sub>2</sub>, B *gōšt*. 31 U<sub>1</sub>, 2, 3, F<sub>2</sub>, B, A, M<sub>2</sub>, 3, Mr<sub>2</sub> om. 32 Mf<sub>3</sub>, U<sub>3</sub>, L<sub>12</sub> *Baršm*. 33 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 34 Mf<sub>2</sub> om. *ā*. 35 All except Mf<sub>2</sub>, U<sub>1</sub>, 3, 4, D, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub>, 3 pref. *i*; M<sub>1</sub> *dānāk*. 36 Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, A om. 37 Mf<sub>3</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Mēsr*. 38 Mf<sub>2</sub> pref. *u*; L<sub>12</sub> *Avāstāk*. 39 M<sub>3</sub> adds *i*; Mr<sub>1</sub> pref. *u*. 40 Mf<sub>1</sub>, K pref. *u*; U<sub>4</sub>, F<sub>2</sub>, B add *i*. 41 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; U<sub>1</sub>, M<sub>1</sub> om.; D, M<sub>1</sub> *u*; rest *i*. 42 U<sub>1</sub>, M<sub>1</sub> *sōr*; U<sub>4</sub>, F<sub>2</sub>, B add *u*. 43 M<sub>1</sub> om. 44 Mf<sub>1</sub>, U<sub>1</sub> *sak-ič*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *sak i*; D *sak-č i*; M<sub>1</sub> om. 45 All except Mf<sub>3</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3 add *i bišmrātīk*; M<sub>1</sub> adds *mišayā*. 46 Mf<sub>2</sub> om. the paragraph. 47 U<sub>1</sub>, D *hasiān*; U<sub>2</sub>, M<sub>1</sub> *h č iān*. 48 All except Mf<sub>1</sub>, 3, U<sub>1</sub>, 3, D, M<sub>1</sub>, 3 om. the gloss. 49 Mf<sub>1</sub>, 3 add *i*; D adds *mavan*; M<sub>1</sub> *vēh*. 50 Mf<sub>1</sub> *°dūnam*; Mf<sub>3</sub> *°dūnā*; M<sub>3</sub> *°dūnd*. 51 Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub> *ahrāh*; L<sub>12</sub> om. *kī*. 52 U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>3</sub> add *č*. 53 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> repeat *čikāmčāe*; Mf<sub>2</sub>, U<sub>2</sub>, D, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 54 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, A, M<sub>3</sub> om. 55 Mf<sub>1</sub>, M<sub>1</sub> om. 56 A, M<sub>1</sub>, Mr<sub>1</sub> om. 57 All except Mf<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 58 Mf<sub>1</sub> *yezberūnam*. 59 U<sub>1</sub>, 3, M<sub>3</sub> add *mavan zakar i valā Yazdān šapīr havād*; K, L<sub>12</sub> om. 60 All except D, A, M<sub>1</sub>, 3, Mr<sub>1</sub>, 2 om. the paragraph; M<sub>1</sub> pref. *ae*. 61 So A, Mr<sub>1</sub>; rest *xvatā*. 62 D, M<sub>3</sub>, Mr<sub>2</sub> add *ān*. 63 A, Mr<sub>1</sub> *martūm*. 64 D, Mr<sub>2</sub> *rā*. 65 M<sub>3</sub> *hamā*. 66 Only in D, Mr<sub>2</sub>. 67 A, M<sub>1</sub>, 3, Mr<sub>1</sub> om. the gloss. 68 M<sub>3</sub> *hamāe*. 69 So D, Mr<sub>2</sub>; M<sub>1</sub> *u*. 70 M<sub>1</sub> om. 71 M<sub>3</sub> om. 72 So D, M<sub>3</sub>; rest om. *ān*. 73 Only in D, M<sub>3</sub>. 74 So D, A, Mr<sub>1</sub>. 75 D, M<sub>1</sub> *Mazdāstān*; A, M<sub>3</sub>, Mr<sub>1</sub> *Mazdastān*. 76 A, Mr<sub>1</sub>, 2 *aitum*; M<sub>1</sub> *ait*; all except M<sub>1</sub> add *lenā rā*. 77 A, Mr<sub>1</sub>, 2 om. *ih*. 78 M<sub>3</sub> *ā* in Av. character. 79 D *vīgūmānīh*; A, Mr<sub>1</sub>, 2 *bēšakīh*; M<sub>1</sub>, 3 *avīgūmānīk*. 80 A, Mr<sub>1</sub>, 2 om. 81 A, M<sub>1</sub>, 3, Mr<sub>1</sub> om. the gloss. 82 Mr<sub>2</sub> *mavan*. 83 D *āfrīnīnam*.

## I. 17

1 Mf<sub>3</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 give this paragraph; rest om.; U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> om. *val*. 2 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*. 3 All except Mf<sub>3</sub> om. 4 So U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub>; rest *arvandasp*. 5 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *pērōž yekvūnāt gadā i šapīr Dēn i Mazdayasn*.

## I. 18

1 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, Mr<sub>2</sub> om. the paragraph; Mf<sub>2</sub> adds *i*; M<sub>1</sub> *Ahurānī*. 2 Mf<sub>2</sub> om.; M<sub>1</sub> *Ahur*; M<sub>2</sub> *Hurīh*. 3 D, M<sub>1</sub> om. 4 U<sub>1</sub>, K, A, M<sub>1</sub>, 2 *sōr*. 5 Mf<sub>2</sub> *u*; U<sub>1</sub>, 4, D, K, F<sub>2</sub>, B, M<sub>1</sub>, 2 om. 6 Mf<sub>3</sub>, D, M<sub>1</sub> om. 7 Mf<sub>2</sub> *nēvam*. 8 Mf<sub>2</sub> om.; M<sub>1</sub>, 2

*sōr*. 9 *Mf*<sub>3</sub>, D pref. *u*. 10 D, *M*<sub>1</sub> om. 11 *Mf*<sub>2</sub> *dahmāmān*; all except *U*<sub>1</sub>, K, *M*<sub>2</sub> give *dāhmān*. 12 So *U*<sub>4</sub>, *F*<sub>2</sub>, B; D *nikirtak*; *M*<sub>1</sub> *nikirit*; rest *nikirit*. 13 D adds in the margin: *lak rāe yesbexrūnam*; K *sōr sōhr*; *M*<sub>1</sub>, 2 *sōr*. 14 *U*<sub>1</sub>, K *hast*; *U*<sub>4</sub>, *F*<sub>2</sub>, B om. the gloss. 15 D om. 16 So *U*<sub>1</sub>, K, *M*<sub>2</sub>; rest *dāhmān*. 17 *Mf*<sub>3</sub>, K have two strokes in place of *ā*. 18 *Mf*<sub>2</sub> *yekavimūd*; *U*<sub>1</sub>, K pref. *sak*; *M*<sub>1</sub> *lūd*; *M*<sub>2</sub> pref. *sak* and has one stroke less.

## I. 19

1 All except D, A, *Mr*<sub>1</sub> om. the whole paragraph. 2 A, *Mr*<sub>1</sub> *māh*. 3 A, *Mr*<sub>1</sub> om. 4 A, *Mr*<sub>1</sub> give the gloss thus: *pētūš gētih dātār ae aēγ yehvunitak*. 5 A, *Mr*<sub>1</sub> om. 6 A, *Mr*<sub>1</sub> om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, *Mr*<sub>1</sub> om. 9 A, *Mr*<sub>1</sub> om. the gloss. 10 D adds *val*. 11 A, *Mr*<sub>1</sub> om. 12 A, *Mr*<sub>1</sub> om. 13 A, *Mr*<sub>1</sub> add *yarsenunēt*. 14 D pref. *u*. 15 A, *Mr*<sub>1</sub> om. 16 D *Masdistān*; A, *Mr*<sub>1</sub> *Masdistān*. 17 D om. *ih*. 18 A, *Mr*<sub>1</sub> om. 19 D om. *ih*. 20 A, *Mr*<sub>1</sub> *vāfrigānik*. 21 A, *Mr*<sub>1</sub> om. 22 A, *Mr*<sub>1</sub> om. 23 A, *Mr*<sub>1</sub> om. 24 D om. 25 D *Masdistān*; A, *Mr*<sub>1</sub> *Masdistān*. 26 A, *Mr*<sub>1</sub> om. 27 A, *Mr*<sub>1</sub> om. 28 D *Zartuhšt*; A, *Mr*<sub>1</sub> *Zartuhštih*. 29 A, *Mr*<sub>1</sub> om; MSS. add *yedrūnam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR<sup>1</sup> NYAISH

1 *Mf*<sub>1</sub>, 2, 3, *U*<sub>4</sub>, *F*<sub>2</sub>, B, *L*<sub>22</sub> om. the whole Nyaish.

## 2. O

1 *M*<sub>1</sub> om. the paragraph. 2 *U*<sub>1</sub>, A, *Mr*<sub>1</sub> *Xvātāc*. 3 *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *ih*. 4 D *ik*. 5 MSS. give *frāgōyōt*. 6 *U*<sub>2</sub> om. *r*. 7 Only in D. 8 *U*<sub>2</sub>, D, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2 add *yūm*; *U*<sub>3</sub>, K, A add *denā*.

## 2. IO

1 *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *mavan*; A adds *i*; *M*<sub>1</sub> om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 *U*<sub>1</sub>, 2 om. *v*. 4 K om. *ae Rāmišn Xvārām*. 5 D, K *handā*. 6 *U*<sub>1</sub>, 2, *Mr*<sub>1</sub>, 2 add *i*. 7 *U*<sub>1</sub> *amat*; D pref. *ait*. 8 K has *bēn xvārišn anšūtān* for *anšūtā pavan xvārišn*. 9 *U*<sub>1</sub>, 3, *M*<sub>2</sub>, 3 add *i*; *U*<sub>2</sub>, *Mr*<sub>2</sub> *xvārišn i*; A, *Mr*<sub>1</sub> *xvārišn*. 10 Only in K, *M*<sub>1</sub>; rest om. 11 D adds *sak Yazat rā xvašnui vabidūnam*; K adds *sak Yazat rā šnāyēnitārīh kunam*.

## 2. II

1 *U*<sub>2</sub> *mavan*; K adds *Yazat*. 2 *U*<sub>1</sub> *pērmūn i*; *U*<sub>2</sub> *pērimūn*; *U*<sub>3</sub>, D, *M*<sub>2</sub> add *i*; K *pērimun i*; A *pērimūn*; *Mr*<sub>1</sub> *pēriman*. 3 K adds *Yazat rā*. 4 *U*<sub>1</sub>, 2, 3, D, K, A, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2 *andarg*. 5 A adds *rā*. 6 *U*<sub>1</sub> *azvar*; *U*<sub>2</sub>, 3, *M*<sub>2</sub>, *Mr*<sub>2</sub> add *i*; *madam*; D, K add *i aēγ madam*; A, *Mr*<sub>1</sub> add *i*; *M*<sub>1</sub> *apar*; *M*<sub>2</sub> *apar i*. 7 *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 pref. *madam*; D, K, *M*<sub>1</sub> *asir*; A pref. *madam i*. 8 *U*<sub>2</sub> om. 9 A adds *rā*. 10 *U*<sub>1</sub> om. 11 A adds *rā*. 12 D adds *i*; *M*<sub>1</sub> *āxar*.

## 2. 12

1 A *xvatāe*. 2 M<sub>1</sub> u. 3 K, A, Mr<sub>1</sub>, 2 om. 4 U<sub>1</sub> *hast*. 5 U<sub>1</sub>, M<sub>1</sub> om. 6 D adds *rā izam*. 7 U<sub>1</sub>, K om. *pavan zak i*; M<sub>1</sub> *madam*. 8 D, M<sub>1</sub>, 2 om. *zak i*. 9 U<sub>1</sub> om. *ān* and adds *u*; D *Barsm i urvar* for *urvarān Barsm*. 10 So M<sub>1</sub>; rest *Barsmēn*. 11 MSS. have *°vistin*. 12 U<sub>1</sub>, 2, 3, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *ān*; D adds *rā*.

## 2. 13

1 U<sub>2</sub>, K, M<sub>1</sub> om. 2 A adds *i*. 3 All except D om. 4 D *valā rā izam*; M<sub>1</sub> adds *izam*. 5 U<sub>2</sub>, M<sub>2</sub> om. *am*; M<sub>1</sub> om. the gloss. 6 K om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M<sub>1</sub>, Mr<sub>1</sub> om. 10 MSS. have *nigōhšišnōmand*; K om. *nigō*. 11 K om. 12 A, M<sub>1</sub>, Mr<sub>1</sub> add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U<sub>2</sub>, A, M<sub>1</sub>, 2 Mr<sub>1</sub>, 2 *sōr*; K adds *i lenā nafšā*. 15 K pref. *zak*; M<sub>1</sub> pref. *u*. 16 K, A, M<sub>1</sub> add *rā*. 17 U<sub>1</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. the gloss. 18 U<sub>1</sub>, K add *ih*. 19 U<sub>1</sub>, M<sub>1</sub> om.; K has *nēwak šātiḥ mānišn* for *mānišnih u humānišnih*. 20 U<sub>1</sub> *nēwak šātiḥ* for *humānišnih*; M<sub>1</sub> om. *ih*. 21 U<sub>1</sub> om; M<sub>2</sub> one stroke less. 22 U<sub>1</sub> pref. *ān*. 23 U<sub>1</sub>, D, K add *rā*. 24 U<sub>1</sub> om. the gloss. 25 U<sub>2</sub>, D, M<sub>2</sub> add *ae rāmišnih u nēwak šātiḥ ō Ērān matōān rā*; K, M<sub>1</sub> add *rā*.

## 2. 14

1 K, A, Mr<sub>1</sub>, *zak-ič*. 2 U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 3 Mr<sub>1</sub> om. 4 K adds *u madad aēy bāhar i ayāwāriḥ u madad*; Mr<sub>1</sub> om. 5 U<sub>2</sub> *ān-č*; K, A *zak-ič*; M<sub>1</sub> pref. *u*; Mr<sub>1</sub> *zak*. 6 U<sub>1</sub>, A, M<sub>1</sub> om. 7 K *bāhar i rāyōmandih u frāxviḥ*. 8 K, A, Mr<sub>1</sub> *zak-ič*; M<sub>1</sub> pref. *u*. 9 U<sub>1</sub>, A, M<sub>1</sub> om. 10 K has *bāhar i šātiḥ u rāmišnih* for *pavan rāmišn*; M<sub>1</sub> om. 11 K, A, Mr<sub>1</sub> *zak-ič*. 12 U<sub>1</sub>, A, M<sub>1</sub> om. 13 K gives *bāhar i āmurzišn āpātiḥ* for *pavan āmurzišn*; A om. 14 K, A *zak-ič*; M<sub>1</sub> pref. *u*. 15 U<sub>1</sub>, A, M<sub>1</sub> om. 16 K gives *bāhar i bēšazēnitāriḥ tan* for *pavan bēšazēnitāriḥ*. 17 M<sub>1</sub> *bēšazišn*. 18 K, A *zak-ič*; M<sub>1</sub> pref. *u*. 19 U<sub>1</sub>, A, M<sub>1</sub> om. 20 K *bāhar i*. 21 D, M<sub>1</sub> pref. *u*; K, A *zak-ič*. 22 U<sub>1</sub>, A, M<sub>1</sub> om. 23 K *bāhar i*. 24 D *nēwak andēših*; K adds *aēy nēwak andēših*; M<sub>1</sub> *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M<sub>1</sub> pref. *u*. 26 U<sub>1</sub>, A, M<sub>1</sub> om. 27 K *bāhar i*. 28 D, K, M<sub>1</sub>, 2 add *stāyih*. 29 Mr<sub>1</sub> om. *v*. 30 A *Yazišnōmand u nyāyišnōmand*. 31 D om. *ih*; M<sub>1</sub> *bēn zak kadbāh*. 32 U<sub>1</sub> *°vistin*. 33 K *mān ax°*. 34 U<sub>1</sub>, A, Mr<sub>1</sub> *aitōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

## 2. 15

1 U<sub>2</sub>, 3, D, K, M<sub>2</sub>, 3 add *i*. 2 K om. *ōmand* and pref. *u*; M<sub>2</sub> *°ōmdt*. 3 D, K, M<sub>1</sub> pref. *u*. 4 K pref. *zak* and adds *Yazat rā*; A adds *rā*. 5 K gives *u zōhr li nafšā madam zak Mitr yahamtūnam* for *pavan zōhr*. 6 U<sub>2</sub>, A, M<sub>1</sub>, 2 Mr<sub>1</sub>, 2 *sōr*. 7 M<sub>2</sub>, Mr<sub>2</sub> add *i*. 8 K om. 9 U<sub>2</sub> om; K *bāhar i*. 10 K adds *dušmanān vānitār u bāhar i nyāyišn*; A adds *i*. 11 K om. and has *Mitr Yazat*; M<sub>1</sub> om. and has *valā izam*. 12 U<sub>1</sub>, A, M<sub>1</sub> *nigōhšišnōmand*; U<sub>2</sub>, 3, D, M<sub>2</sub>, Mr<sub>1</sub>, 2 *nigōkšišnōmand*; K, M<sub>2</sub> *nigōšišnōmand*. 13 M<sub>1</sub> *pavan Yazišn* for *Yazišn pavan*. 14 Mr<sub>2</sub> om. 15 U<sub>2</sub>, A, Mr<sub>1</sub> *Dēn i Dastabar* for *Dastabar Dēn*; M<sub>1</sub> *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā mīn hizvān Dēn Dastabar nigōšišn izam*. 18 All except U<sub>1</sub>, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *izam*. 20 K *min*. 21 K adds *i*; A *zōr*. 22 K *pref. u*. 23 MSS. have *frāgōyōt* except U<sub>1</sub> *frāgōt*; K, A add *rā*.

### 3. MAH<sup>1</sup> NYAISH

1 Mf<sub>2</sub> om. the whole Nyaish.

#### 3. O

1 All except D om. the paragraph; U<sub>1</sub> gives the following sentence, *Māh bōxtar barā yehamūtūnūt*.

#### 3. I

1 U<sub>1</sub>, 2, 3, D, A, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *nasīm*; K, M<sub>3</sub> *nisadā*. 2 Mf<sub>1</sub>, U<sub>2</sub> add *i*; Mf<sub>2</sub>, M<sub>1</sub> *val*; K adds *val*. 3 Mf<sub>1</sub> om. and adds *se bār guftan u se bār namāz yedrūntan*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om.; L<sub>12</sub> *Xvatān*; A, M<sub>3</sub> *Xvatā*; Mr<sub>1</sub> *Xvatāe i*. 4 Mf<sub>2</sub> *nasīm*; D, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *pref. u*. 5 Mf<sub>1</sub>, U<sub>2</sub>, Mr<sub>1</sub> add *i*; Mf<sub>2</sub>, M<sub>1</sub> *val*; U<sub>4</sub>, F<sub>2</sub>, B *valā*. 6 Mf<sub>1</sub> *°spadān*. 7 Mf<sub>2</sub>, U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub> *nasīm*; U<sub>4</sub>, F<sub>2</sub>, B *nisakadā*; M<sub>3</sub> *namāz* in Av. characters. 8 Mf<sub>1</sub> adds *i*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> *val*. 9 Mf<sub>2</sub>, U<sub>3</sub>, 4, K, F<sub>2</sub>, B, M<sub>1</sub> om. 10 Mf<sub>2</sub> *gōspanand*. 11 Mf<sub>2</sub> *tōmak*. 12 Mf<sub>1</sub> gives the gloss in paragraph 3; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; M<sub>1</sub> *u*. 13 Mf<sub>2</sub> *gōspanand*. 14 Mf<sub>1</sub>, K, M<sub>1</sub> om. *ih*; Mf<sub>2</sub> om. *x*; D, A om. *k*. 15 Mf<sub>1</sub> *ae*; Mf<sub>2</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *hanā*. 16 Mf<sub>2</sub> *°aš*. 17 U<sub>1</sub> *Vahman*. 18 All om. except U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>. 19 All om. except U<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>. 20 Mf<sub>2</sub> *Gōšōrun*; L<sub>12</sub> *Gōšōrund*; MSS. have *Gōšōrun*. 21 Mf<sub>2</sub> *gōspanand*. 22 Mf<sub>2</sub> *tōmak*. 23 Mf<sub>1</sub> *havām*. 24 Mf<sub>2</sub>, M<sub>1</sub> om. 25 Mf<sub>1</sub>, 2, U<sub>1</sub>, D, M<sub>1</sub> om. 26 Mf<sub>1</sub>, 2, M<sub>1</sub> om. 27 Mf<sub>1</sub>, 2, U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub>, 2 om. 28 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *avēnā*. 29 Mf<sub>1</sub>, 2, U<sub>1</sub>, 2, 3, D, K, L<sub>12</sub>, A, M<sub>1</sub>, 2, 3 om. 30 Mf<sub>2</sub> *mavan* for *u min*; M<sub>1</sub> om. *u min* . . . *agrifstārih*. 31 Mf<sub>2</sub> *tōxšēt*. 32 Mf<sub>2</sub>, U<sub>1</sub>, Mr<sub>1</sub> *°mūnnēt*; M<sub>3</sub> *°manēt*. 33 M<sub>1</sub> om. 34 Mf<sub>1</sub> om. *ih*; A, Mr<sub>1</sub> *vēnāih*. 35 Mf<sub>2</sub> om. 36 A *°tāih*. 37 A, M<sub>1</sub>, Mr<sub>1</sub> om. 38 Mf<sub>2</sub>, M<sub>1</sub> *pavan*; U<sub>1</sub>, 3, D om. 39 L<sub>12</sub> *°urund*; all MSS. with the exception of Mf<sub>2</sub> have *Gōšōrun*. 40 K one stroke less; M<sub>1</sub> *°mūd*; M<sub>3</sub> *°mūryēn*. 41 Mf<sub>1</sub> om. *ih*; M<sub>1</sub> *avēnāk*. 42 Mf<sub>1</sub> adds here *pavan hamāk gōspanand Māh pāyak yekavimūnēt*; D om. *ih*; L<sub>12</sub> *agrifstārih*; M<sub>1</sub> *agrifstār* and repeats *min Māh* . . . *agrifstār*. 43 Mf<sub>1</sub>, 2, D, M<sub>1</sub> om. 44 Mf<sub>1</sub> om.; Mf<sub>2</sub>, M<sub>1</sub> *hamāk*. 45 M<sub>1</sub> *hanā*. 46 Mf<sub>2</sub> *denā*; U<sub>1</sub>, 2, 3, L<sub>12</sub>, M<sub>1</sub>, 2, 2, Mr<sub>2</sub> om.; A, Mr<sub>1</sub> *i*. 47 U<sub>1</sub>, L<sub>12</sub> om.; U<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *rāyānišn*. 48 Mf<sub>2</sub> om.; M<sub>1</sub> *u*. 49 Mf<sub>2</sub> *gōspanand*. 50 Mf<sub>1</sub>, M<sub>1</sub> om. *ih*; A om. *k* and adds *ait*; Mr<sub>1</sub> adds *ait*. 51 A, M<sub>1</sub> om. 52 Mf<sub>1</sub> *gadm*. 53 Mf<sub>1</sub>, 2, U<sub>1</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 54 L<sub>12</sub> adds *rāyānišn pavan gōspanand*. 55 Mf<sub>2</sub>, M<sub>3</sub> om. 56 Mf<sub>1</sub>, 2, K, M<sub>1</sub> om. 57 Mf<sub>2</sub> *°panantān*. 58 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub> om.; Mf<sub>2</sub>, D, M<sub>1</sub> *pavan*. 59 Mf<sub>1</sub> repeats *aēy Vahuman u Māh u Gōšōrun kolā* 3 . . . *avēnāk u agrifstār*; M<sub>1</sub> *°mūd*; Mr<sub>2</sub> one stroke less. 60 Mf<sub>2</sub> *nasīm nikīrīšnīh*. 61 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B inverting the construction give *madam nikīrīšnīh nisadā pavan madam vēnišnīh*; K *madam*. 62 U<sub>1</sub>, 3, A, Mr<sub>1</sub>, 2 om. 63 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *vēnikīrīšnīh*. 64 Only in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 65 D, A, Mr<sub>1</sub> *mavan*. 66 U<sub>1</sub>, 3, 4, D, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub> *°ēm*. 67 L<sub>12</sub> *af*. 68 U<sub>4</sub>, F<sub>2</sub>, B *°im*. 69 M<sub>2</sub> *ait*. 70 U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> *°im*. 71 Mf<sub>2</sub> *nasīm*; U<sub>4</sub>, F<sub>2</sub>, B *nisakdā*. 72 Mf<sub>2</sub> *°an*.

## 3. 2

1 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the paragraph. 2 U<sub>1</sub>, <sub>3</sub>, D, K, M<sub>1</sub> om. 3 A, Mr<sub>1</sub> *tōxm*; M<sub>1</sub> *tōxmīh*. 4 Mf<sub>1</sub> *torāk*; A om. *ā*; M<sub>1</sub> pref. *u*. 5 Only in U<sub>3</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>. 6 D, A, Mr<sub>1</sub> om. *k*. 7 Only in Mf<sub>1</sub>, U<sub>1</sub>, D. 8 M<sub>1</sub> *hamāk sartak gōspandān* for *gōspand . . . sartak*. 9 Only in U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>. 10 U<sub>2</sub>, D, M<sub>1</sub>, <sub>2</sub> add *rā*.

## 3. 4

1 U<sub>1</sub>, M<sub>1</sub> *mavan*. 2 Mf<sub>1</sub>, U<sub>1</sub>, D, M<sub>1</sub> pref. *u*. 3 U<sub>1</sub>, M<sub>1</sub> *mavan*. 4 M<sub>1</sub> adds *yūm*. 5 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; A *mavan*. 6 M<sub>1</sub> pref. *u* and adds *yūm*. 7 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, <sub>4</sub>, K, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>3</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> *mavan*. 8 M<sub>1</sub> °*šet*. 9 Mf<sub>2</sub> repeats. 10 U<sub>1</sub> pref. *a*. 11 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 12 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub>, Mr<sub>2</sub> °*rūnyēn*; A, Mr<sub>1</sub> °*rūnd*; M<sub>2</sub> °*rūn*. 13 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *val* for *u min*; D om. 14 Mf<sub>2</sub> adds *kār karpak mekad-rūnēt*. 15 U<sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 16 K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *i*. 17 All except Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B om. from here to *pātdahišn*. 18 Mf<sub>1</sub>, D °; Mf<sub>2</sub> om. 19 Mf<sub>1</sub>, <sub>2</sub>, D om. 20 Mf<sub>2</sub> om. 21 D pref. *barā*. 22 Mf<sub>2</sub> adds *i*; M<sub>1</sub> gives the rest thus: *min mēnūkān mīzd gētikān yansegūnd valā mīzd pātdahišn*. 23 D om. 24 So in Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 25 Mf<sub>2</sub> °*ih*; M<sub>1</sub> gives for *nēwakīh . . . min i vad* as follows, *nēwakīh valā barā gētikān yehabūnēt*. 26 Mf<sub>2</sub> om. 27 *yūm . . . u min*; M<sub>1</sub> pref. *aēy*. 27 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 28 Only in Mf<sub>1</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>. 29 A, Mr<sub>1</sub> *frārōnīh*; M<sub>1</sub> *frāxvīh*. 30 So U<sub>4</sub>, F<sub>2</sub>, B; rest °*yēn*. 31 U<sub>2</sub>, <sub>4</sub>, F<sub>2</sub>, B, Mr<sub>1</sub>, <sub>2</sub> om.; M<sub>1</sub> *Māh*. 32 M<sub>1</sub> adds *yūm*. 33 D om. *n*; M<sub>1</sub> om. *ih*. 33a So U<sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 34 U<sub>4</sub> om. *t*. 35 Thus Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> °*ūnd*; rest °*yēn*. 36 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; M<sub>1</sub> gives the rest thus: *čīgōn mavan i yūm Māh nōk barā awzūn yehvūnd*. 37 Mf<sub>2</sub>, M<sub>3</sub> add *i*; D adds *ō*. 38 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 39 A *mavan*. 40 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *yehvūnēt*. 41 Mf<sub>2</sub> om. 42 So Mf<sub>1</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>; rest om. 43 U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, A, M<sub>1</sub> om. *ih*. 44 All except Mf<sub>2</sub>, K, M<sub>1</sub> om. 45 So U<sub>4</sub>, F<sub>2</sub>, B; Mf<sub>2</sub> °*rūnd*; rest °*rūnyēn*. 46 So Mf<sub>1</sub>, D, M<sub>1</sub>; rest om. 47 Mf<sub>2</sub> extra *ā*. 48 Mf<sub>1</sub> om; U<sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *pavan*; A, Mr<sub>1</sub> *pavan*. 49 Mf<sub>1</sub> om. *pāt*. 50 U<sub>1</sub>, <sub>2</sub> om. 51 A adds *i*. 52 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *varšīšn*. 53 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 54 Mf<sub>2</sub> *val i*; U<sub>4</sub>, F<sub>2</sub>, B *valā*. 55 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 56 K *min*; A om. 57 U<sub>1</sub>, A, Mr<sub>1</sub> °*rīh*; U<sub>3</sub>, L<sub>12</sub> °*rī*; K om. *x*. 58 U<sub>1</sub> *havā*. 59 M<sub>1</sub> om. the gloss. 60 K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. *ih*. 61 Mf<sub>1</sub> *apāttaxšā*; Mf<sub>2</sub> *apātūrik*; U<sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *apātšā*. 62 A *mavan*. 63 U<sub>2</sub> °*sēt*; A °*šīšn*. 64 Mf<sub>2</sub> *yekavīmūnišn*; U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 65 So in Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>. 66 Mf<sub>1</sub> *varšān*; Mf<sub>2</sub>, M<sub>1</sub> °*ih*; U<sub>1</sub> pref. *aēy pavan*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *šēdāān*; K, L<sub>12</sub>, A, Mr<sub>1</sub> *šēdāān*. 67 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 68 U<sub>1</sub>, A, Mr<sub>1</sub> °*rīh*; K om. *x*. 69 K *hand*. 70 U<sub>1</sub> om. *ih*. 71 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> °*girtar*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B °*gir*; A °*aktar*. 72 K, Mr<sub>2</sub> °*rēng*. 73 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A om. 74 F<sub>2</sub>, B, A, M<sub>3</sub>, Mr<sub>1</sub> om. 75 U<sub>1</sub> *Satvakēs*; U<sub>2</sub>, Mr<sub>2</sub> *Satēš*; D *Satvakeš*; L<sub>12</sub>, M<sub>3</sub> *Satēs*; A, Mr<sub>1</sub> *Satvakas*. 76 K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. 77 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest give the word after *Haftōrang*. 78 U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>1</sub> om. 79 All om.; except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B. 80 M<sub>1</sub> prefixes *mavan* *Māh* and has *š* for *s*. 81 So in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 82 All except Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *zak šapīr sūnīh*. 83 M<sub>3</sub> om. *aš*. 84 K, L<sub>12</sub> om. *vičīr pavan Dāmdāt*; A *vičīr i*; M<sub>3</sub> adds *ih*. 85 Mf<sub>1</sub> om. *pavan Dāmdāt*. 86 U<sub>1</sub>, M<sub>2</sub> add

*pētāk*; U<sub>2</sub>, A, Mr<sub>1</sub> add *nusk framāyet*; U<sub>4</sub>, F<sub>2</sub>, B give *yehabūnt* for *dāt*; M<sub>1</sub> pref. *nusk*; Mr<sub>2</sub> adds *nōsk framāyet* in Av. characters.

## 3. 5

1 Mf<sub>1</sub>, 2, U<sub>2</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub>, 3 om. 2 Mf<sub>2</sub> °*panand*. 3 Mf<sub>2</sub> adds *i*. 4 U<sub>1</sub>, 4, D, F<sub>2</sub>, B, A, M<sub>1</sub>, Mr<sub>1</sub> om. 5 Mf<sub>1</sub> *yezberūnam*; U<sub>4</sub>, F<sub>2</sub>, B *izam*. 6 Mf<sub>2</sub>, U<sub>3</sub>, K, M<sub>2</sub> add *i*. 7 Mf<sub>1</sub>, D *apar*. 8 U<sub>1</sub>, 2, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *rasišnih*; U<sub>3</sub> *rasišnih*, but gives *apar vēnišnih* on the margin; K *rasišn*. 9 Mf<sub>2</sub>, K, M<sub>2</sub> add *i*; M<sub>1</sub> pref. *u*. 10 Mf<sub>1</sub>, U<sub>2</sub>, D, M<sub>2</sub>, 3, Mr<sub>2</sub> *apar*. 11 U<sub>4</sub>, F<sub>2</sub>, B *mekadrānišnih*. 12 Mf<sub>1</sub> om. *ih*. 13 Only in D, K, M<sub>2</sub>. 14 Mf<sub>1</sub> pref. *i*; A *i*. 15 U<sub>4</sub>, M<sub>1</sub> *madam*. 16 Mf<sub>1</sub> om. *ih*. 17 Only in D, K, M<sub>2</sub>, Mr<sub>1</sub>, 2. 18 L<sub>12</sub> om.; A adds *i*. 19 Mf<sub>2</sub>, U<sub>1</sub>, 3, 4, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub> *madam*. 20 Mf<sub>1</sub> *patirišnih*; Mf<sub>2</sub> *patirišn*. 21 U<sub>1</sub>, 2, M<sub>1</sub> °*mūnēt*; K °*mūnyēn*. 22 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *ān*. 23 Mf<sub>1</sub>, U<sub>2</sub>, 4, K, M<sub>2</sub>, 3, Mr<sub>2</sub> pref. *u*; D adds *i*. 24 U<sub>1</sub>, A °*nūnēt*. 25 U<sub>1</sub>, 3, A, M<sub>1</sub> °*nēt*; U<sub>3</sub> pref. *u*; Mr<sub>2</sub> om. *v*. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *ān*. 27 A °*nēt*. 28 Mf<sub>2</sub> adds *i*. 29 Mf<sub>1</sub> adds *i*. 30 M<sub>2</sub> adds *i*. 31 U<sub>4</sub>, F<sub>2</sub>, B *vašnā*. 32 U<sub>1</sub>, D *mavan*; A, Mr<sub>1</sub> om.; M<sub>1</sub> adds *Māh*.

## 3. 6

1 U<sub>1</sub>, M<sub>1</sub>, Mr<sub>1</sub> *mavan*; A om. 2 U<sub>1</sub>, 3, L<sub>12</sub> add *i*. 3 D adds *gōn*; M<sub>1</sub> adds *gōnak*. 4 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; U<sub>2</sub> *amat*. 5 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 6 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub> om. 7 U<sub>2</sub> °*ēt*; U<sub>1</sub>, 3, D, L<sub>12</sub> °*ānd*; A, Mr<sub>1</sub>, 2 °*nīnā*; M<sub>2</sub> °*td*. 8 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 9 U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> om. 10 U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om. 11 Mf<sub>1</sub>, 2, *taš*; U<sub>1</sub>, M<sub>1</sub> *Višaptas*; U<sub>4</sub>, F<sub>2</sub>, B °*tēš*; D adds *č*; A *Višaptas* and adds *Māh*; Mr<sub>1</sub> *Višaptas* and adds *Māh*. 12 U<sub>1</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub> om. 13 Mf<sub>1</sub>, U<sub>3</sub>, D, K add *i*. 14 Mf<sub>1</sub> *yezberūnam*; U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>2</sub> *izam*. 15 U<sub>1</sub>, A *panč*; M<sub>1</sub> pref. *aēγ*. 16 So in U<sub>1</sub>, 3, K, L<sub>12</sub>; rest om. 17 U<sub>2</sub>, 4, K, F<sub>2</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 18 Mf<sub>2</sub> om.; U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 pref. *u*. 19 U<sub>3</sub>, K, L<sub>12</sub>, M<sub>2</sub> add *i*. 20 Mf<sub>1</sub> om. *ih*. 21 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B *yezberūnam*; M<sub>2</sub>, Mr<sub>2</sub> *izam*. 22 U<sub>1</sub>, K *panč*; M<sub>1</sub> pref. *aēγ*. 23 Mf<sub>1</sub>, 2, D, M<sub>1</sub> om. 24 Mf<sub>1</sub> adds *i*; K *ditikar*. 25 Mf<sub>2</sub> om.; U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 *vēh*; U<sub>3</sub>, K, L<sub>12</sub>, M<sub>2</sub> *i vēh*. 26 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>1</sub>, 2 *Višaptaš*; U<sub>2</sub> *Višaptaš*; D pref. *u*; A pref. *u* and *Višaptas*; M<sub>1</sub> *u Višaptaš*. 27 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *Māh*. 28 Mf<sub>1</sub>, 2, U<sub>4</sub>, K, F<sub>2</sub>, B add *i*. 29 Mf<sub>1</sub> *yezberūnam*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *āizam*; M<sub>2</sub>, Mr<sub>2</sub> *izam*. 30 U<sub>1</sub>, 2, K *panč*; U<sub>4</sub>, F<sub>2</sub>, B pref. *u*; M<sub>1</sub> om. *k* and pref. *aēγ*. 31 Mf<sub>1</sub>, 2, D, K, L<sub>12</sub>, M<sub>1</sub> om. 32 Mf<sub>2</sub>, 2, U<sub>2</sub>, 3, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*; K *sitikar i*. 33 D *vēh*.

## 3. 7

1 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub> add *i*. 2 So in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub>. 3 A om. *d*. 4 A adds *rā aēγ*; Mr<sub>1</sub> adds *rā*. 5 M<sub>1</sub> *aēγ bāhar i u*. 6 All except M<sub>2</sub> om.; D, M<sub>1</sub> *u*. 7 Only in M<sub>2</sub>, Mr<sub>2</sub>. 8 Mf<sub>2</sub> om. 9 So Mf<sub>1</sub>, U<sub>2</sub>, 3, 4, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub>; rest *mavan*. 10 All except Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 11 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. 12 U<sub>2</sub> °*tunēt*. 13 Mf<sub>2</sub>, U<sub>1</sub>, D om. 14 Only in Mf<sub>1</sub>; M<sub>1</sub> *u*. 15 Mf<sub>1</sub>, U<sub>1</sub>, 2, 3, D, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> om. *ā*; A, Mr<sub>1</sub> *tapišnmand*. 16 So M<sub>1</sub>; Mf<sub>1</sub>, 2, U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *i*; rest om. 17 Mf<sub>1</sub> °*ak*; all except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *garm*. 18 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *varčānand*. 19 Only in K, M<sub>1</sub>. 20 M<sub>1</sub> *dānā*. 21 Mf<sub>2</sub>, D, L<sub>12</sub>,



M<sub>1</sub>, Mr<sub>1</sub> om. 22 Mf<sub>1</sub>, U<sub>1</sub>, 2, 3, D, A, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>1</sub> *xšatašōmand*; Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B, M<sub>1</sub>, 2 om. *ā*. 23 Mf<sub>2</sub>, U<sub>1</sub> add *yokštōmand*. 24 Mf<sub>1</sub> om. the gloss. 25 U<sub>1</sub>, 2, 3, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ān*; L<sub>12</sub> *ānān*. 26 Mf<sub>2</sub> om. *ān*. 27 So Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 28 A, Mr<sub>1</sub>, 2 om. *d*. 29 U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub> pref. *aēγ*; K pref. *i*. 30 Only in A, M<sub>1</sub>, Mr<sub>1</sub>; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B have *u*. 31 Mf<sub>1</sub>, 2 *dātistān*; D *dēnāk*. 32 U<sub>4</sub>, F<sub>2</sub>, B om. 33 M<sub>1</sub> om. 34 Mf<sub>1</sub>, 2, U<sub>4</sub>, D, F<sub>2</sub>, B pref. *u*; U<sub>1</sub>, M<sub>2</sub> pref. *bēn*; U<sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>1</sub>, 2 pref. *i*; M<sub>1</sub> *urvarān*. 35 Mf<sub>1</sub> *det* and in red ink *det* *y'ani yehabūnēt*; U<sub>2</sub>, 3, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *det*. 36 Mf<sub>1</sub> om.; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zarēnōmand*; M<sub>3</sub> om. *d*. 37 Mf<sub>1</sub> om.; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the first gloss. 38 So U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub>; rest *tar*. 39 Mf<sub>1</sub>, U<sub>3</sub>, L<sub>12</sub> °*dūndih*; U<sub>1</sub> °*dūnyēn*. 40 M<sub>1</sub> *urvar*. 41 Mf<sub>1</sub>, U<sub>1</sub>, 3, L<sub>12</sub> om. the gloss; D pref. in Pers. *az dīgar ketāb* and adds in Phl. characters *zarēnōmand*; M<sub>1</sub> *u*. 42 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 43 K adds *u tāsak*. 44 K adds *u vabidūnēt*; M<sub>1</sub> °*sund*. 45 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B *šāpir*. 46 Mf<sub>2</sub> pref. *i*; U<sub>2</sub>, 3, D, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 47 Only in Mf<sub>2</sub>. 48 U<sub>1</sub>, 2, 3, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> *u*. 49 Mf<sub>2</sub> adds *ih*. 50 So in Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; rest om. *k*. 51 All except Mf<sub>2</sub>, U<sub>2</sub>, 4, D, F<sub>2</sub>, B om. 52 U<sub>4</sub>, F<sub>2</sub>, B om. 53 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub>, M<sub>3</sub> *det*.

## 3. 8

1 U<sub>2</sub> *ān*. 2 Mf<sub>1</sub>, U<sub>2</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub>, 2, Mr<sub>2</sub> om. 3 A adds *i*. 4 So Mf<sub>1</sub>, 2, U<sub>1</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 5 So Mf<sub>1</sub>, U<sub>3</sub>, D, K, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>2</sub>. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 7 M<sub>1</sub> *mavan-am*. 8 All except Mf<sub>1</sub>, U<sub>2</sub>, D, K, M<sub>3</sub>, Mr<sub>2</sub> om. 9 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B add *Yasat*. 10 Only in U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>. 11 Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B *izam*; M<sub>2</sub> om. *am*. 12 So Mf<sub>1</sub>, U<sub>1</sub>, 3, 4, K, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>3</sub>; rest om. 13 Mf<sub>1</sub> *k* for *x*; U<sub>4</sub>, F<sub>2</sub>, B add *i*; M<sub>1</sub> *Yasišn nigōšišnōmand* for *nigōšišnōmand* *Yasišn*. 14 Mf<sub>1</sub> adds *i*; U<sub>1</sub>, 3, L<sub>12</sub> *izam*; D pref. *pavan*; K, M<sub>3</sub> *isd*. 15 U<sub>1</sub>, 3, D, L<sub>12</sub> om. 16 Only in A, M<sub>1</sub>, Mr<sub>1</sub>. 17 U<sub>1</sub>, A, Mr<sub>1</sub> pref. *i*. 18 All except Mf<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub> om. 19 U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>2</sub> *zōr*. 20 All except Mf<sub>1</sub>, U<sub>1</sub>, D pref. *u*; U<sub>4</sub>, F<sub>2</sub>, B pref. *i*. 21 Only in Mf<sub>2</sub>, A, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub>. 22 L<sub>12</sub> om. 23 Only in U<sub>4</sub>, F<sub>2</sub>, B. 24 So Mf<sub>1</sub>, U<sub>3</sub>, 4, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub>. 25 F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 26 Mf<sub>2</sub>, U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *izam*.

## 3. 9

1 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf<sub>2</sub>, A om. 6 A om. *k*.

## 3. 10

1 Mf<sub>1</sub>, L<sub>12</sub> om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M<sub>3</sub>, Mr<sub>2</sub> has an extra *z*. 5 U<sub>1</sub> *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf<sub>1</sub> *tan*. 8 M<sub>1</sub> *lāmāk*. 9 M<sub>1</sub> pref. *pavan*. 10 M<sub>1</sub>, Mr<sub>2</sub> om. 11 Mf<sub>2</sub> *bāt*; K adds *aēγ af-amān yehabūn bisryā u lāmā xwrišnih aēγ af-amān xwrišnih lāmā levatā bisryā yehvūnāt min xwēškārih li pētāk kartak yehvūnāt*. 12 K om. *ēt*. 13 U<sub>1</sub>, K om. 14 U<sub>1</sub>, D, A om.; K om. and gives *ae Māh*. 15 Mf<sub>2</sub> om. *ih*; K adds *aēγ lenā min frazandān frazandān yehvūnd*. 16 K has *u zak frazandān čīgōnān yehabūn amat* for *frazand i*. 17 U<sub>3</sub>, D, A, Mr<sub>1</sub> om.; M<sub>1</sub> *u*. 18 Mf<sub>2</sub> *kartan*; all except U<sub>4</sub>, F<sub>2</sub>, B have *stāyit*; K adds *u kabed stāyīs vabidūnik*. 19 Mf<sub>2</sub>,

om. *hanjamanik* . . . *xavītūnēt kartan*; U<sub>2</sub> here repeats *aēy ēšān nēwak xavītūnēt stāyēt hanjamanik*; D pref. u; M<sub>1</sub> om. 20 M<sub>1</sub> om. 21 D, K add *ik*; A, M<sub>2</sub>, Mr<sub>1</sub> add *i*. 22 M<sub>1</sub> °tūnd. 23 A, Mr<sub>1</sub> *vabidūnian*. 24 K adds *i*. 25 U<sub>4</sub>, F<sub>2</sub>, B add *i*; K *dūšmanān*. 26 K *n m i n i s t ā r*; A pref. u; M<sub>1</sub> om.; Mr<sub>1</sub> adds *i* and pref. u. 27 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *aēs*; D adds *i mavan*; K *ahrākith* for *aēs valā*; A, Mr<sub>1</sub> add *i*; M<sub>1</sub> om. 28 D adds *i ahrav yehvūnēt*; M<sub>1</sub> om. 29 Mf<sub>2</sub>, U<sub>1</sub>, 2, 3, D, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ih*; M<sub>1</sub> adds *ih i*. 30 U<sub>1</sub> *dāšmān*; D pref. ō. 31 M<sub>1</sub> gives only *aš staūb kartan aēy andērān rā* for *amat pavan* . . . *yemalēlūnēt*. 32 U<sub>1</sub>, A *mavan*. 33 A °ēt. 34 Mf<sub>2</sub> om. b. 35 D °ēt; A, Mr<sub>1</sub> om. 36 U<sub>1</sub>, 3 writes *pavan hakanīn* twice; K has *pavan i hakanīn pavan hakanīn*. 37 A, Mr<sub>1</sub> add *ih*. 38 Mf<sub>2</sub>, U<sub>3</sub>, 4, D, K, F<sub>2</sub>, B, M<sub>2</sub> *anāēr*; Mr<sub>2</sub> reads *andar*; A, Mr<sub>1</sub> *barā andar*. 39 U<sub>1</sub> *hast*; U<sub>4</sub>, F<sub>2</sub>, B om. 40 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *čand*; M<sub>2</sub> pref. *čand*. 41 Mf<sub>2</sub>, U<sub>1</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub> pref. *aīt*; K *aīt*. 42 A *mavan*. 43 Mf<sub>2</sub>, U<sub>1</sub>, 2, M<sub>1</sub> om. 44 U<sub>2</sub>, Mr<sub>1</sub> *valāšān*; Mr<sub>2</sub> om. ā. 45 U<sub>1</sub> *aēy*. 46 M<sub>1</sub> om. 47 A adds *i*. 48 K adds *aēy min zak ēšān nēwakān valā frasandān rā rāmišnīh yehamtūnāt*.

## 3. II

1 All except U<sub>4</sub>, K, F<sub>2</sub>, B, A, Mr<sub>1</sub>, 2 pref. u. 2 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. *ih*. 3 U<sub>4</sub>, F<sub>2</sub>, B pref. u; M<sub>1</sub> om. *ih*. 4 So U<sub>2</sub>; rest om. 5 Except U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> others have °ēt; M<sub>2</sub> *yehamtūnēt*. 6 U<sub>1</sub>, K, M<sub>1</sub> om. č. 7 U<sub>4</sub>, F<sub>2</sub>, B °tākīh; K *Yazat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M<sub>1</sub> °āt. 9 U<sub>4</sub>, F<sub>2</sub>, B insert *pavan pētākīh* . . . *sūtīmand* after *ētōn vabidānyēn*; Mf<sub>2</sub> does the same but has *ēvak* for *pavan*; A om. 10 Mr<sub>1</sub> om. k and adds *i*. 11 A, M<sub>1</sub>, Mr<sub>1</sub>, 2 om. 12 D *kāmāk*. 13 U<sub>1</sub> adds *sūtīmandīh kavāēt min karitānišn lenā pētāk yehvūnāt min zak ān*; K has the same but adds *aēy lakūm* before *sūtīmandīh*; A, Mr<sub>1</sub> om. *i*; M<sub>1</sub> om. 14 A, Mr<sub>1</sub> *mavan*. 15 So U<sub>4</sub>, F<sub>2</sub>, B; rest °dūnd. 16 U<sub>1</sub>, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūnd*. 17 U<sub>1</sub> *lak*; A adds *rā*. 18 Mf<sub>2</sub>, U<sub>1</sub>, 3, K, M<sub>1</sub>, 2 add *i*. 19 U<sub>1</sub>, K *mēšak gadā lakūm lenā yehabūnāt* for *mayā yehabūnēt*; D *mas*; M<sub>1</sub> *mēšak mas*; M<sub>2</sub> *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf<sub>2</sub>, U<sub>1</sub>, 4, F<sub>2</sub>, B om. *ān gadā* . . . *Dāīīk*; U<sub>1</sub> *u zak rāe i*; D, M<sub>1</sub> *zak*; K *u zak rāe u*. 21 U<sub>1</sub> *mas* and om. *aēy* . . . *Dāīīk*; U<sub>3</sub>, D pref. *mas*; K *mas*; A om. 22 K, M<sub>1</sub> om. 23 All except D have *Dāīīk*; K adds *rā*.

4. ABAN<sup>1</sup> NYAISH

1 Mf<sub>1</sub>, 2, 3, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the whole Nyaish.

## 4. O

1 U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 give the paragraph as follows: *Āpān Ardvīsūr Bānūk barā yehamtūnāt*; D, K om. *pavan* . . . *Yazdān*. 2 U<sub>3</sub> om. 3 U<sub>4</sub> om. 4 D om. 5 K om.

## 4. I

1 U<sub>2</sub>, D, K, M<sub>1</sub>, Mr<sub>1</sub> om. 2 A *Ōhr*. 3 U<sub>1</sub> *Arkdvisūr*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Ardivyūsūr*; U<sub>3</sub> *Ardivisūr*; K *Ardivyūsūr*; A, Mr<sub>1</sub> *Ardivyūsūr*. 4 U<sub>2</sub> om. 5 U<sub>1</sub>, 2, D om.

6 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *ahravān*; M<sub>1</sub> *rā*. 7 U<sub>1</sub>, 3, D om. 8 U<sub>1</sub> *hamān*; M<sub>2</sub>, Mr<sub>2</sub> *harvīsp*. 9 U<sub>2</sub>, D om. 10 U<sub>1</sub> om.; M<sub>1</sub> *rā*. 11 D, K om. 12 U<sub>1</sub> *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakīh*; M<sub>1</sub> adds *rā*.

## 4. 2

1 U<sub>1</sub> pref. *ēton* and om. *š*; A om. *š*. 2 U<sub>1</sub> adds *aēγ*; D adds *valā i li mavan*; A, M<sub>1</sub>, Mr<sub>1</sub> add *val*. 3 U<sub>1</sub>, 2, M<sub>2</sub>, 3, Mr<sub>2</sub> *Spitmān*. 4 MSS. have *Zaratuhšt*; D adds *havām*; U<sub>3</sub>, M<sub>1</sub> add *rā*. 5 U<sub>1</sub> om. *yezbešūnik* . . . *Zaratuhšt*. 6 U<sub>3</sub> pref. *i*; D pref. *zak*. 7 U<sub>3</sub> *zak Ardvissūr*; D om. 8 D om. 9 D om. 10 M<sub>2</sub>, 3 *Spitmān*. 11 MSS. *Zaratuhšt*; M<sub>2</sub>, Mr<sub>2</sub> *Zāratuhšt*. 12 U<sub>1</sub> *yezbešūnam*; D, K, M<sub>1</sub> om. 13 D, M<sub>1</sub> om. 14 D *amat*; K om.; M<sub>1</sub> *mavan*. 15 So D, M<sub>1</sub>; U<sub>3</sub> *Ardvissūr*; D adds *i*; K *Ardvyūsūr*; rest *Arkdvissūr*. 16 U<sub>2</sub>, A, M<sub>1</sub> *havād*; U<sub>3</sub> *rā*. 17 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. *š*; U<sub>3</sub> pref. *af-aš* and om. *š*; D pref. *ae*; K *aēγ mayā zak anast havāt u šēm i valā Ardvysūsūr bānūk havāt for anasīhš* . . . *ṣavan anastīh*. 18 U<sub>3</sub> *denā*; M<sub>1</sub> om. 19 A, Mr<sub>1</sub> om. 20 M<sub>1</sub> om. *š*. 21 U<sub>2</sub> *ān*; K *u valā*; M<sub>1</sub> pref. *hanā*. 22 U<sub>1</sub>, M<sub>1</sub> add *ṣavan*; K adds *dakyā*; U<sub>3</sub> adds *aēγ mān i*. 23 U<sub>1</sub> *°pāy*; U<sub>3</sub> adds *i*; Mr<sub>2</sub> *°pāk*. 24 M<sub>1</sub> *°mūd*. 25 U<sub>1</sub> adds *ae*. 26 D, K, M<sub>1</sub> add *ṣavan*. 27 U<sub>1</sub>, 2, 3, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 pref. *i*. 28 M<sub>3</sub> one stroke less. 29 Only in U<sub>1</sub>; K, M<sub>1</sub> *u*. 30 D adds *kolā* above the line. 31 U<sub>2</sub>, 3, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 32 D, M<sub>1</sub> om.; K *rā*. 33 K *bēšaz yarsenunēt*. 34 Only in M<sub>1</sub>. 35 U<sub>3</sub>, D *Šēdā*. 36 U<sub>3</sub>, M<sub>1</sub> *Šēdā*; M<sub>3</sub> *Šēd*. 37 U<sub>2</sub> *Dātāstān*. 38 U<sub>1</sub> *Dēnāk*; all except U<sub>1</sub>, D, M<sub>1</sub> add *i*. 39 Only in U<sub>1</sub>, D; K *čgōn*. 40 So in M<sub>2</sub>, 3, Mr<sub>1</sub>, 2; rest om. 41 D adds *bēn*; M<sub>1</sub> pref. *bēn*. 42 D, M<sub>1</sub> *arv*. 43 All except D, M<sub>1</sub> om. 44 U<sub>1</sub>, 3 *aitōmand*; U<sub>2</sub> *°amand*; K adds *aēγ bēn denā gētih pātarsā Yazīšn kartan*. 45 M<sub>1</sub> om. the gloss. 46 D, K, A om. 47 All except U<sub>3</sub>, D om.; K, M<sub>1</sub> *u*. 48 K adds *havād*. 49 M<sub>1</sub> *bēn*. 50 D, M<sub>1</sub> *arv*. 51 All except U<sub>1</sub>, D, M<sub>1</sub> om. 52 U<sub>1</sub>, 3 *aitōmand*; U<sub>2</sub> *°amand*; K adds *aēγ pātarsā bēn denā gētih nyāyīšn kartan*. 53 M<sub>1</sub> om. the gloss. 54 K *yātakigōwīh*. 55 U<sub>1</sub> *°yēn*; D, K *°dānt*. 56 U<sub>1</sub>, 3, D, K, M<sub>1</sub> om. 57 M<sub>1</sub> om. *vē*. 58 U<sub>1</sub> pref. *i*; U<sub>3</sub>, D, M<sub>3</sub> pref. *martum*; K *aēγ xayā rā drāzīh xelkūntīyār ahrav for min xwāstak*; M<sub>1</sub> om. *min xwāstak*. 59 A, Mr<sub>1</sub> add *frāxvēnitār ahrav min xwāstak*. 60 U<sub>1</sub>, 3, M<sub>1</sub> *u*; D, K om.; A *min*. 61 M<sub>1</sub> om. *vē*. 62 U<sub>1</sub> adds *i*; Mr<sub>2</sub> adds *min*. 63 U<sub>2</sub>, 3, A, M<sub>2</sub>, Mr<sub>1</sub> *martum*; D adds *i*; K adds *aēγ ramak anšūtān awšūnik vabidūnik ahrav aēγ gabrān ahravān zivīšn dēr vabidūnik aēγ gabrān ahravān ramak awšūnik yehabūnik*; M<sub>1</sub> om. 64 U<sub>1</sub>, 2, D, K, A om.; U<sub>3</sub>, M<sub>1</sub> *u*. 65 M<sub>1</sub> om. *vē*. 66 U<sub>1</sub> adds *i*; K adds *gabrān ahravān mālūk awšūnik kunadak*; A, M<sub>1</sub> add *min*. 67 M<sub>1</sub> om. 68 U<sub>1</sub> *frāxvēnitār xwāstak for xwāstak frāxvēnitār*; U<sub>3</sub>, K, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> pref. *u*; A, Mr<sub>1</sub> om. *xwāstak frāxvēnitār*. 69 M<sub>1</sub> om. *vē*. 70 U<sub>2</sub> *martum*; K *aēγ gabrān ahravān rā xwāstak awšūnik jār ṣavan ēvakartakīh for xwāstak huzūštān*; M<sub>1</sub> om. 71 *huzūštān*; U<sub>3</sub> adds *aēγ ramak i gōspandān*; M<sub>1</sub> om. 72 U<sub>1</sub>, D, K om.; U<sub>3</sub>, M<sub>1</sub> *u*. 73 M<sub>1</sub> om. *vē*. 74 U<sub>1</sub>, Mr<sub>2</sub> add *i*; K adds *aēγ Ardvysūsūr šatr u matā ahrav rā awšūnik u āpātīh vabidūntīk*. 75 K, M<sub>1</sub> om. 76 U<sub>3</sub> *ēvakartakīh*; K, M<sub>1</sub> om.

## 4. 3

1 U<sub>1</sub>, A, Mr<sub>1</sub>, 2 *°vistīn*; rest *°vispīn*. 2 U<sub>1</sub>, M<sub>3</sub> *ān*; U<sub>3</sub> pref. *ō*. 3 U<sub>1</sub>, M<sub>1</sub>, 3 om.; K adds *ān*. 4 K *šutdr*. 5 MSS. *yōšdāsrīh*; U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 om. *ih*.

6 So  $U_1$ ,  $M_1$ ; rest °bünd. 7  $U_1$ , A,  $Mr_1$  *mavan*; K,  $M_1$  om. 8  $U_3$  *dakyāih*; A,  $Mr_1$  *pāk*. 9  $U_3$  has *yehabund* for *u xūp*;  $M_1$  gives *yaxsenund* for *u xūp*. 10 Only in  $U_3$ . 11 A om. 12 A om. 13  $U_1$ ,  $M_3$  add *ae*. 14  $U_3$ ,  $M_2$ ,  $Mr_2$  *rāš*. 15  $U_2$ , D om. 16 A,  $Mr_1$  add *i*. 17 All except D, A,  $Mr_1$  om. 18  $U_1$  °*vistin*; rest °*vispin*. 19  $U_3$  adds *samān*. 20  $U_1$ ,  $M_3$  om. *ih*. 21  $M_1$  om. 22  $M_1$  om. 23  $U_2$ , A,  $M_2$ ,  $Mr_1$ ,  $M_3$  om. *ih*. 24 D °bünd. 25  $U_1$ , D, A,  $M_1$  *mavan*. 26 K *diñkar* for *bār i tanid*. 27  $M_1$  om. 28  $U_2$ , K, A,  $M_2$ ,  $Mr_1$  om. 29  $U_1$ ,  $M_1$  *valā*. 30  $U_1$  °*vistin*; rest °*vispin*. 31  $U_1$  adds *ih*. 32  $U_2$ ,  $M_2$ ,  $Mr_2$  om. *xā*. 33 K adds *pavan rās valā*. 34 K om. the gloss;  $M_1$  gives the gloss as follows: *aēy mavan bēn samānak sāyish frārōn xwārih yehabūnēt pavan rās i valā*. 35  $U_1$ , A *mavan*;  $U_3$  *frazand*. 36  $Mr_1$  om. *n*. 37  $U_2$ ,  $M_2$ , D,  $M_2$ ,  $M_3$ ,  $Mr_2$  om. 38  $U_1$  pref. *ae*. 39  $U_3$ ,  $M_2$ ,  $M_3$ ,  $Mr_1$  om. 40 Only K gives this gloss; K *hamāe*. 41 MS. has *Ardvyūtsūr*. 42  $U_3$  *sak i*; D gives it after *harvisp*; A,  $Mr_1$  om. 43  $U_1$ ,  $M_3$ , D, K,  $M_2$  °*vispin*;  $U_2$ , A,  $M_2$ ,  $Mr_1$ ,  $M_3$  °*vistin*. 44  $U_2$ , D,  $M_1$ ,  $Mr_1$  om. 45  $M_1$  pref. *rās i*. 46  $U_3$  *n*. 47  $M_1$  adds *aēy xelkūnd*. 48 Only K gives this gloss.

## 4. 4

1  $U_2$ ,  $Mr_2$  *maš*;  $U_3$  *mastar*; K om. 2  $U_1$  *u*; A om. 3  $U_1$ , A,  $M_3$ ,  $Mr_1$  *Arkdvīsūr*;  $U_2$ ,  $M_2$ ,  $Mr_2$  *Artdvīsūr*;  $U_3$  *Ardvyūsūr*; K *Ardvyūtsūr*. 4  $U_1$ , D, K,  $M_1$  om.;  $U_3$  *mavan*. 5  $U_3$  adds *frāč raftār*;  $M_1$  om. 6  $U_3$  om. *š*. 7 K adds *i*. 8 D pref. *pavan*; K *arik*. 9 D adds *i*. 10 So  $U_3$ ; rest °*lūnēt*; D, K,  $M_1$  *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Ardvyūtsūr*. 13  $M_1$  *mavan sakāe* for *aēy-aš . . . harvisp*. 14  $U_3$  *ān*; D adds *i*. 15  $U_1$ ,  $M_1$  *havād*. 16  $U_2$ , D,  $Mr_2$  *maših*;  $U_3$  *mastarih*. 17  $U_1$  adds *harvisp*. 18  $U_1$  om.; K °*vispin*. 19  $M_1$  *madam denā*. 20  $M_1$  *min*. 21 A *tačēt*. 22  $U_2$ , D, A *havād*;  $U_3$  *havā*;  $M_1$  *ait*. 23 So D; K *Ardvyūsūr*; rest *Arkdvīsūr*;  $M_1$  gives *min sak mayā Ardvīsūr mayā ait* instead of *Ardvīsūr . . . amāvandih frāč tačēt*. 24 K *sakāe*. 25  $U_2$ , D, K, A,  $Mr_1$  add *i*. 26  $U_2$ ,  $M_2$ ,  $M_3$ ,  $Mr_1$ ,  $M_3$  om. 27  $U_2$ ,  $M_2$ ,  $M_3$ ,  $Mr_1$ ,  $M_3$  om. 28  $U_3$  *aēy*; A,  $Mr_1$ ,  $M_3$  om. 29  $U_3$ , D *Arang*. 30  $U_1$  *min*. 31 So D;  $U_3$  *Arkdvīsūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 32  $U_3$  *jiwāk lūt aēy Arkdvīsūr yūt yekavimūnēt* instead of *u Ardvīsūr . . . vaxdūnt yekavimūnēt*. 33 So D; K *Ardvyūsūr*;  $M_3$  *Ardvīsūr*; rest *Arkdvīsūr*. 34  $M_3$  om. 35 A adds *rōšn*. 36 All except  $U_1$ ,  $M_3$  om. *ih*;  $U_3$  adds *i banafšā*. 37 K adds *aēy min denā Ardvīsūr kabed zūhrōmand u drās u frāxv u mas u mas rāt tačāk ait u Ardvīsūr min amāvandih nafšā kabed arīk tačētak ait*. 38  $U_3$  pref. *kōf*. 39  $U_3$  *šēm*. 40  $U_3$  adds *ait*;  $M_1$  *bēn*. 41  $U_1$  *ān*;  $M_1$  om. 42  $U_1$ , D, K,  $M_1$ ,  $M_3$  om. 43 D,  $M_1$  om. 44 K adds *aēy min Hukar i šēm i kōf lālā hast min sak kōf frōt optad madam zray i Fraxkart aēy šēm i damidamyā ait*;  $M_1$  om. *x* and adds *pavan amāvand frāč tačēnd*.

## 4. 5

1  $U_3$  adds *aēy barā payvandēt*. 2  $M_1$  om. 3 D, K,  $M_1$  om. 4  $M_1$  om. *x*. 5  $U_3$  *tačēt*. 6  $U_1$ ,  $M_3$  *sak i*. 7 MSS. °*vispin*. 8  $U_3$  om. 9  $U_1$  adds *i*;  $M_1$  *mayānak zray*. 10  $U_2$ ,  $Mr_2$  *āčēt*. 11  $U_1$  om. the gloss. 12 K *vaslūnēt*;  $M_1$  *sātūnēt*. 13  $U_1$  *amat ān*;  $U_2$ ,  $M_3$ , A,  $M_3$  add *ān*;  $M_1$  gives *mavan sak Ardvīsūr anast madam sakāe mayā frāč tačēt mavan sak Ardvīsūr madam sak mayā*

frāc rečēt ēvakartakih instead of *mavan* ō . . . *Ardvīsūr anast*. 14 *U<sub>1</sub> zak*; *U<sub>2</sub>*, A om.; D, K *zak i*. 15 *U<sub>3</sub>* om. 16 *U<sub>3</sub> rečēt*. 17 *U<sub>1</sub> amat*. 18 *U<sub>1</sub> zak i ān*. 19 D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvisūr*. 20 K adds *aēy denā min madam jīvāk mayā zakāe raft yekavīmūnēt zak andak yekavīmūnēt min zak mayā denā Ardvyūsūr amar mas aīt u vazurg*. 21 *U<sub>3</sub>*, *M<sub>1</sub>* pref. u. 22 *U<sub>1</sub> āpxāh*; *U<sub>3</sub> āpxāyih*; A, *Mr<sub>1</sub> āpxāhāk*; *M<sub>1</sub> mayāhā*. 23 *U<sub>1</sub>, 2 ān*; D, K add i. 24 *U<sub>3</sub> m d n d*; D om. 25 *M<sub>3</sub> xānak*. 26 *U<sub>1</sub> āpxāe*; *U<sub>3</sub> āpxāyih*; *M<sub>1</sub> mayāhā*. 27 D adds i. 28 A, *Mr<sub>1</sub>* om. š. 29 *U<sub>3</sub>* om. 30 *So M<sub>2</sub>*; D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvisūr*. 31 *U<sub>2</sub>*, *M<sub>2</sub>*, *Mr<sub>2</sub>* hast. 32 *M<sub>3</sub>* om. *mavan* . . . *yemalelūnēt*. 33 D adds i; K, *M<sub>1</sub>* om. 34 *U<sub>3</sub>*, K, A, *Mr<sub>1</sub>* add i. 35 D, K, *M<sub>1</sub>* add *barā sātūnd bēn sray Varkaš yemalelūnēt*. 36 Only K gives this gloss. 37 MS. gives *Ardvyūsūr*. 38 *M<sub>1</sub>, 3*, *Mr<sub>1</sub> katārčā*. 39 *M<sub>1</sub>, 3 mavan*. 40 *M<sub>1</sub>* adds *ēvak var u*. 41 *U<sub>2</sub>*, *M<sub>1</sub>, 2, 3*, *Mr<sub>2</sub> katārčā*. 42 K om.; *M<sub>2</sub> katārčā*. 43 *U<sub>1</sub> āpxāhan*; *U<sub>3</sub>*, D, K, *M<sub>3</sub> āpxāhān*; *M<sub>1</sub> mayāhā*. 44 *U<sub>1</sub>* om.; *M<sub>1</sub>* gives *ēvak mayā čīgōn i mas aīt mavan huasp savār gabrā vad 40 yūm bēn valā min 4 kostak rehatūntak a š a a d n būrih bēn min barā sātūnd mavan asp barā sātūnd aēy barā tag min kostak kolā hamāe kostak barā tag u ark k š ō g vi lā yehamtūnd aēy kanārak yehamtūnd*; instead of *aēy dōi . . . min kostak*. 45 *So U<sub>3</sub>*, D, K, *M<sub>3</sub>*; rest om. 46 A, *Mr<sub>1</sub>* om. 47 *U<sub>1</sub>, 3 amat*; *M<sub>3</sub> madam*. 48 *U<sub>1</sub>, 3 ān*; K om.; *M<sub>3</sub>* adds i. 49 *U<sub>3</sub>* adds i. 50 *U<sub>2</sub>*, A, *M<sub>2</sub>*, *Mr<sub>1</sub>, 2 yedrūnišn*. 51 K adds *zak*. 52 *So U<sub>3</sub>*, D, A, *Mr<sub>1</sub>*; rest *kōstā*. 53 *U<sub>2</sub>*, *M<sub>2</sub>*, *Mr<sub>2</sub> hast*; *U<sub>3</sub>* om. 54 *U<sub>1</sub>, 3 hamā*; rest *hamāe*. 55 *So U<sub>3</sub>*, D, A, *Mr<sub>1</sub>*; rest *kōst*. 56 *U<sub>3</sub>* adds *aēy barā dōi harkīs ō dōi lā yehamtūnd aēy kanārak lā yehamtūnd*; K one stroke less and adds *čīgōn mavan bēn zak var u āpxāhak gabrā madam tēž raftār sūsyā u a var yehvūntāh min ēvak kostak aydōv čāhār kostak barā rehatūnēnd zak a v ar vad 40 yūm xūp barā rehatūnēnd vad kostak valā min saxtāh barā yehamtūnd*.

## 4. 6

1 *U<sub>1</sub> zak*; *M<sub>1</sub>* gives the sentence as follows: *min zak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar samik*. 2 *U<sub>3</sub> mayā*. 3 *U<sub>3</sub>*, D, K *āpxāyih*; A *āpxāhākān*; *M<sub>3</sub> āpxāh*; *Mr<sub>1</sub> āpxāhākān*. 4 *U<sub>3</sub> ā* in Av. character; A, *Mr<sub>1</sub>, 2* om. 5 *M<sub>3</sub> ōtūnd*. 6 *U<sub>1</sub>*, *M<sub>1</sub>* om. *aēy tarīh*. 7 K *valā*. 8 *U<sub>1</sub> ōvist*. 9 *U<sub>1</sub>* adds *mavan* 7; *U<sub>3</sub>* adds *samik*; K adds *aēy zak li ēvak mayā pavan āpxāh yehamtūnēt bahār i xavit andar haft kišvar samik*. 10 *U<sub>1</sub>* om.; *M<sub>1</sub>* gives the sentence as follows: *zak min mayān ēvak mayā li bēn hāmīn u samastān ēvaitāk ō ham yedrūnyēn aēy yehamtūnēt*. 11 K om. 12 *U<sub>3</sub> āpān*; *Mr<sub>1</sub>, 2 m a a n ān*. 13 *U<sub>2</sub>*, *M<sub>2</sub>*, *Mr<sub>1</sub>, 2* om. 14 *U<sub>3</sub> xāhīh*. 15 A, *Mr<sub>1</sub> mavan*. 16 *U<sub>2</sub>*, A, *Mr<sub>1</sub>, 2 ādūm*. 17 *M<sub>2</sub>* om. 18 *U<sub>1</sub>*, K, *M<sub>2</sub>, 3*, *Mr<sub>1</sub>, 2 hāmīn*. 19 *U<sub>2</sub>*, *M<sub>2</sub>*, *Mr<sub>1</sub>, 2 samistān*; K adds *aēy tar a k andar hāmīn u samastān yehamtūnēt*. 20 *U<sub>1</sub> zak zak i*; *U<sub>3</sub> zak i*. 21 *U<sub>1</sub>, 3*, *M<sub>3</sub>* pref. *gušnān*; D adds *gušnān*; K pref. *gušn*; *M<sub>1</sub> mayān*. 22 MSS. *yōšāsrīnēt*. 23 *U<sub>3</sub>* adds *ih*; A, *Mr<sub>1</sub> pāk*. 24 *M<sub>1</sub> ōnūnd*. 25 *U<sub>1</sub>* repeats *zak*; *M<sub>1</sub>* om. 26 A, *M<sub>1</sub>*, *Mr<sub>1</sub>* om. 27 *M<sub>1</sub> šusr i gušnān* for *gušnān šusr*. 28 *U<sub>3</sub>* adds *rā*. 29 *U<sub>1</sub> zak zak i*; *M<sub>1</sub> u*; *Mr<sub>1</sub> u ān*. 30 A adds i. 31 *U<sub>3</sub>* adds *rā*. 32 *U<sub>1</sub>* repeats *zak*; *U<sub>3</sub> ān*; K *gušn*; *M<sub>1</sub>* om. 33 *U<sub>2</sub>*, A, *M<sub>2</sub>, 3*, *Mr<sub>1</sub>, 2* add ō; *U<sub>3</sub>* om.; *M<sub>1</sub> u*. 34 A adds i. 35 *U<sub>3</sub>*, *M<sub>1</sub>* add *rā*; K adds *aēy zak li mayā dakyā vabidūnd aēy anast yaxsenunēt šusr i gušn martumān u gawr nišān pēm nišān rā*.

## 4. 7

1 U<sub>3</sub>, D, K, M<sub>3</sub> pref. *mavan*; A pref. *ān mavan*. 2 U<sub>1</sub> *barā jivāk i* for *ān li*; K *sak*; A, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> *denā*. 3 U<sub>1</sub> om. 4 U<sub>1</sub> om. 5 U<sub>1</sub>, A, Mr<sub>1</sub>, 2 om. *tar*; K pref. *madam*; M<sub>1</sub> pref. *min*. 6 U<sub>1</sub> om. 7 U<sub>1</sub>, M<sub>1</sub> om. 8 U<sub>1</sub> *burdaham* in Pers. characters; M<sub>1</sub> *yāitūnam*. 9 From here up to the end of the paragraph U<sub>1</sub> gives the Persian version in the text and the Phl. version in the margin; U<sub>3</sub> gives the sentence as follows: *sak Ardvīsūr buland xānak frāxvētār vis frāxvētār zand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U<sub>1</sub>, 3, K, M<sub>1</sub>; rest om. 12 U<sub>1</sub> *ān*. 13 U<sub>1</sub>, D, K, M<sub>1</sub> om. 14 U<sub>2</sub>, K *viš*. 15 D adds *i*. 16 U<sub>2</sub>, 3, D, K, M<sub>2</sub>, 3, Mr<sub>2</sub> *ān*. 17 All except U<sub>1</sub>, D, A, Mr<sub>1</sub> om. 18 U<sub>1</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om.; K *u*. 19 U<sub>2</sub>, 3, D, K, M<sub>2</sub>, 3, Mr<sub>2</sub> *ān*. 20 All except A, Mr<sub>1</sub> om.

## 4. 8

1 U<sub>1</sub> pref. *mavan min sak*; D pref. *mavan*; K pref. *sak*; M<sub>2</sub> *stāyišn*. 2 U<sub>3</sub> *sak i*. 3 So K, M<sub>1</sub>; D *Arkdvīsūr*; rest *Arkdvīsūr*; K adds *aēy pātaxšā kartan stāyiš Ardvīsūr havād*. 4 U<sub>3</sub>, K, M<sub>1</sub> pref. *u*. 5 U<sub>3</sub> *sak i*. 6 So K, M<sub>1</sub>; D *Arkdvīsūr*; rest *Arkdvīsūr*. 7 All except U<sub>3</sub>, K, M<sub>1</sub> om. 8 U<sub>2</sub> *Ahunār*; U<sub>2</sub> pref. *min*. 9 U<sub>3</sub> *stādan* for *sraōmand*. 10 K adds *aēy min Ahunvar āškārak guftan stāyiš kartan pātaxšā aīt*. 11 U<sub>3</sub> *sak i*. 12 So K, M<sub>1</sub>; K *Arkdvīsūr* and adds *aīt*; D *Arkdvīsūr*; rest *Arkdvīsūr*. 13 Only in M<sub>1</sub>. 14 U<sub>3</sub> pref. *min buland*. 15 U<sub>1</sub>, 3 om. 16 U<sub>3</sub> *hugōwišn*. 17 U<sub>3</sub> om.; A, Mr<sub>1</sub> *āwāyišn*. 18 U<sub>3</sub> *aīt*; K adds *aēy milayā ahravīh guftan āwāyišnāhōmand*. 19 U<sub>3</sub> om. 20 U<sub>3</sub> *u*. 21 U<sub>1</sub>, 3, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *Arkdvīsūr*; U<sub>3</sub> om.; D *Arkdvīsūr*. 22 Only in K, M<sub>1</sub>. 23 K, A, Mr<sub>1</sub> om.; M<sub>1</sub> *šapīr*. 24 So K, A, M<sub>1</sub>; U<sub>3</sub> om.; D *Arkdvīsūr*; rest *Arkdvīsūr*. 25 M<sub>1</sub> om. 26 MSS. have *yōšdār*; M<sub>3</sub> adds *vabidūd havād ān li Arkdvīsūr*. 27 U<sub>1</sub>, D, K, A, M<sub>1</sub>, 3 *barā*; U<sub>3</sub> gives the following for *bun srao . . . vabidūnīh rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyišn u nyāyišn vabidūd valā rā levatā gōwišn Gāsān barā yemalēlūnēt*. 28 U<sub>2</sub>, Mr<sub>2</sub> *Gāšnān*. 29 D pref. *ān*. 30 K *stāyiš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyišn kunand u yezberūd*. 32 A om.; Mr<sub>1</sub>, 2 *ān*. 33 M<sub>1</sub> *mavan*. 34 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, 2 *Gāsišn*. 35 U<sub>1</sub> adds *i*. 36 U<sub>2</sub> om. *ō*; U<sub>3</sub> adds *i*. 37 U<sub>3</sub> om. 38 U<sub>1</sub>, 3, D, M<sub>1</sub> om. 39 U<sub>3</sub> *kartak hast*. 40 U<sub>3</sub> *°tūd*. 41 U<sub>3</sub> gives the sentence as follows: *barā yehabūd li Arkdvīsūr kāmāk karjā rā*. 42 U<sub>2</sub>, A, M<sub>1</sub>, 3, Mr<sub>1</sub>, 2 *°būnt*. 43 K, M<sub>1</sub> om. 44 U<sub>1</sub>, 2, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *Arkdvīsūr*; D *Arkdvīsūr*; M<sub>1</sub> om. 45 K om. 46 K *rabmā*; M<sub>1</sub> om. 47 K pref. *u*; M<sub>1</sub> om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *i*h; M<sub>1</sub> om.

## 4. 9

1 U<sub>2</sub>, M<sub>1</sub>, Mr<sub>1</sub> om. 2 U<sub>2</sub>, D om. 3 M<sub>1</sub> adds *i*. 4 U<sub>3</sub> om. 5 So K, M<sub>1</sub>; D *Arkdvīsūr*; rest *Arkdvīsūr*. 5a U<sub>3</sub> *valā rā izam* for *aēy-am . . . ayāwār*. 6 So U<sub>2</sub>, K, M<sub>1</sub>; D *Arkdvīsūr*; rest *Arkdvīsūr*. 7 Only in K, M<sub>1</sub>. 8 U<sub>1</sub>, M<sub>1</sub>, 3 om.; U<sub>2</sub> *valā*; A *valā i*; M<sub>2</sub> adds *valā*. 9 MSS. *nigōhīšn*; K om. *gō*. 10 U<sub>3</sub> pref. *bēn*. 11 U<sub>3</sub> *min*. 12 U<sub>2</sub>, 3, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 13 U<sub>3</sub> om.; K *sak*. 14 U<sub>3</sub> *barā sak i*; M<sub>1</sub> *sak*. 15 U<sub>3</sub> om.; A, Mr<sub>1</sub> *kartak*. 16 U<sub>2</sub>, M<sub>1</sub> om. 17 U<sub>2</sub> *dar*. 18 U<sub>1</sub> om. 19 U<sub>3</sub> *barā hemmunišn lenā rā*; K pref. *lenā min*; M<sub>1</sub> *xāhišn*.



20  $M_1$  *pavanat*. 21 Only in  $U_3$ . 22  $U_3$  *nēwak*; K pref. *lenā* and adds *nēwak*. 23 MSS. give °*xūnik*; A one stroke less. 24  $U_1$  om. the remaining sentence; K,  $M_1$  *Arđvisūr*; D *Arkdvīsūr*; rest *Arkdvīsūr*. 25  $U_3$  adds *ahrav*. 26  $U_3$  *barā*. 27  $U_2$ , s, A,  $M_2$ ,  $Mr_1$ , 2 *sōr*. 28 So K,  $M_1$ ; D *Arkdvīsūr*; rest *Arkdvīsūr*. 29  $U_3$  adds *ahrav*. 30  $U_3$  *ahrākīh rat*. 31  $U_2$  om.; A,  $Mr_1$  *izam*.

5. ATASH<sup>1</sup> NYAISH

1  $Mf_3$ ,  $U_4$ ,  $F_2$ , B om. the whole Ny.

## 5. 0

1 All except  $U_1$ , s, D, K om. the paragraph. 2  $U_3$  om. *ōhrmasd . . . rōšnih*. 3  $U_1$  om. one stroke; K pref. i. 4  $U_1$  *gurs gadā awzāyāt* for *buzurgīh u rōšnih*. 5  $U_1$  *āirš*; D, K *Atahš*. 6  $U_3$  *Varāhrām*. 7  $U_1$  *farā* for *vazurg . . . yehvūnāt*;  $U_3$  *buzurg*. 8  $U_3$  adds *ik*.

## 5. I

1  $Mf_2$ ,  $M_1$  give the first three paragraphs at the end of the Nyaish;  $L_{22}$  om. paragraphs 1-6. 2  $Mf_1$ ,  $M_1$  om.;  $Mf_2$  adds *lak*. 3  $Mf_1$  has *rēštārīh* written above the line;  $Mf_2$ , K *rēštār*;  $U_1$  extra *ē* after *rē*. 4  $Mf_1$  written upturned, and pref. *aeγ*. 5 Only in  $U_2$ , s, A,  $M_1$ , 2,  $Mr_1$ , 2;  $Mf_2$  u. 6 D, K,  $M_1$  om. 7  $U_3$  adds *vabidūn*; K adds *ae* *ōhrmasd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtānānd*. 8  $Mf_2$  om. 9  $Mf_1$ ,  $U_1$ , K,  $M_1$ , s *tōhišn*;  $U_2$  °*šinišn*; A,  $Mr_1$  add i. 10  $U_3$ , A,  $Mr_1$  °*būn*;  $M_1$  °*būnd*. 11  $M_3$  ā in Av. characters. 12  $U_3$ , D, K, A,  $M_1$ ,  $Mr_1$  *havām*;  $M_2$  *havāānim*. 13 D, K give *zak barā li yehabūnāe* for *pavan zak dahišn*. 14  $Mf_2$ ,  $U_3$  om.;  $M_1$  adds *li*. 15  $Mf_2$  *aeγ*. 16 A,  $M_1$ ,  $Mr_1$  add i. 17  $Mf_2$  adds *aš*. 18  $Mf_2$  i. 19  $M_1$  *val*. 20  $Mf_1$ ,  $U_3$ , K,  $M_1$  om. 21  $U_3$  adds *al*; K adds i. 22  $Mf_2$ ,  $U_2$ ,  $M_1$  *havād*;  $U_3$  *yehvūnāt*; K adds *aeγ ahrākīh čir u amāvand ašt madam staxmak Ahraman*. 23  $Mf_1$ ,  $U_2$ , D, K,  $M_1$ , 2,  $Mr_2$  om. 24 K adds *min nēwak u dakyā mēnišnīh ōstawār yehvūnām*.  $M_1$  om. *ih*;  $Mr_1$  t for d.

## 5. 2

1  $M_1$  *mavan*.. 2  $Mf_2$  adds i. 3  $Mf_1$  *čāšān mavan*;  $Mf_2$  *čāšēnd*;  $U_2$  *čāšānd*;  $U_3$  *čāšān*; A *čāšīšn* i;  $Mr_1$  strikes out *čāšīšn* and gives *čāšānd*. 4 D *barā*. 5  $Mf_2$ ,  $U_1$ , s,  $M_2$ , s,  $Mr_2$  om. y; A *apāyet*. 6  $U_3$  adds *ih*. 7  $U_3$  *barā*. 8  $Mf_1$ ,  $U_2$ , A,  $M_2$ ,  $Mr_1$ , 2 °*yēn*;  $U_3$  *vabidūn*; D *vabidūnqnd* and adds *pavan zak Vahuman sardārīh*;  $M_3$  *vabidūnqnd*. 9 K °*būnāe*. 10  $M_1$  has *zak pavan* for *ō li*. 11  $U_3$ ,  $Mr_1$  *mušd*. 12 A,  $M_1$  om. 13  $U_3$  *mavan*. 14  $U_3$  om. 15  $Mf_1$ ,  $M_1$  om. 16 K *lak*. 17  $Mf_2$  om. *barā pavan . . . Dāristān i Lakūm*;  $U_3$  om. 18 K,  $M_1$  om. 19 So A,  $M_1$ ,  $Mr_1$ ;  $Mf_1$ ,  $U_1$ , s, D, K om.; rest u. 20  $U_3$ , K, A,  $M_1$ ,  $Mr_1$  om. 21 K *lak*. 22  $U_2$  pref. *pavan*. 23  $U_3$  °*nēt*; K °*vūnd*;  $M_1$  om. 24 K pref. *zak*. 25 K °*būnāe*;  $M_1$  °*būnd*. 26  $Mf_2$  adds i;  $U_3$ , K om.; A,  $Mr_1$  *pavan zak* for *zak pavan*;  $M_1$  has *zak sardārīh mavan madam framānbūrtārān šapīr mēnišn havištān pātaxsāh yehabūnd*. 27  $U_3$  *patūkīh*. 28  $U_3$  *ae*; D, K om. 29  $U_2$  om. 30  $Mf_1$ ,  $U_2$ ,  $M_1$  add *pavan*. 31  $Mf_2$  *hum*. 32  $U_3$ ,  $M_1$  °*kās*; K °*kāš*. 33  $Mf_1$  *h i aveši*;  $U_1$  *havištān*;  $U_3$  has *aeγ šapīr mēnišnīh ašt havištān*. 34 D, K add

*zak sardārih mavan madam framān burtār i šapīr mēnišn hāvištān pātarsāh*  
*yal li yehabūn.* 35  $U_2$  afrāč. 36  $U_3$  adds *aēγ madam zamik bundak mēnišnīh*;  
 K adds *bundak mēnišnīh*. 37  $Mf_1$  one curve less;  $U_3$  om.; D om. and has  
*af-am yehabūn.* 38  $Mf_2$  om. *ā*;  $U_3$  adds *bēn.* 39  $U_2$  adds *i*; D pref. *u*;  $M_1$   
*u kār Dēn li.* 40  $Mf_2$  °ān;  $U_3$  *daxšēnēn*; D, K,  $M_1$  *daxšak barā vabidūn.*  
 41 D, K gives the gloss as follows: *aēγ-am bēn ahrākīh u Dēn daxšak li*  
*pavan nēwakīh barā vabidūn*;  $M_1$  om. the gloss. 42  $Mf_1$  om. 43  $Mf_2$  *frārōnīhā.*  
 44  $U_3$  om. 45  $Mf_1$  °dūd.

## 5. 3

1  $M_1$  pref. *litamā.* 2  $M_1$  om. 3  $U_3$  adds *vadidūnam*;  $M_1$  adds *aēγ barā*  
*yehabūnam.* 4  $M_1$  pref *li.* 5 All except  $Mf_1$ , 2,  $U_3$ , A have *Zaratuhšt.* 6 So  
 $Mf_1$ , 2,  $U_3$ ,  $M_1$ ; rest *zak-ič.* 7 K, A om. 8  $Mf_2$  *jān*; K adds *aēγ ēton rātiḥ*  
*vabidūnam li mavan Zaratuhšt aitam mavan li tan xayā nafšā*;  $M_1$  *jān rā.*  
 9  $Mf_2$ ,  $U_1$  °būnt;  $M_1$  om. 10  $M_1$  *levīn.* 11  $M_1$  om. 12  $Mf_1$  *pēšān yih*;  $U_1$ , 2  
*pēšān pāyih*;  $U_2$ , D, K,  $M_2$ , 3,  $M_{r2}$  *pēšān pāyih*; A,  $M_{r1}$  *pēšān pāyih*;  $M_1$  om.  
 13  $Mf_2$ ,  $M_1$  om.;  $U_1$ , 2, D, K, A,  $M_2$ , 3,  $M_{r1}$ , 2 *ō*;  $U_3$  *pavan.* 14  $U_3$  *šapīr*  
*mēnišn*;  $M_1$  adds *Amahraspand rā.* 15  $Mf_2$ ,  $U_3$  om.;  $M_1$  *ae.* 16  $U_3$  om.  
*č* and adds *rā*; D, K add *litamā ēton rātiḥ kunam aēγ barā yehabūnam li*  
*amat Zaratuhšt havām tan u zak-č nafšā jān rā pavan pēš rawiḥniḥ Vahuman*  
*Amahraspand rā ae Ōhrmazd*;  $M_1$  om. *č* and pref. *ae.* 17  $M_1$  gives the sen-  
 tence thus: *pavan kunišn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basim*  
*yātūd.* 18  $Mf_2$ ,  $U_3$ , D om.; K adds *lakūm mavan.* 19  $Mf_2$ , D om.;  $U_3$  *ahrākīh*;  
 K adds *rā basim aīt.* 20  $Mf_1$  *aēγ-am*;  $Mf_2$ , D om.; K om. the gloss. 21  $Mf_2$ ,  
 D,  $M_2$  om. 22  $Mf_2$ ,  $U_1$  add *i*;  $U_3$  pref. *ēton*;  $M_1$  *ahrākīh vabidūnam mavan*  
*ahrākīh Ašavahišt basim yātūd* for *zak apāyet*;  $M_2$  om. 23  $Mf_2$  °dūd;  
 $M_2$  om. 24  $Mf_1$ , 2,  $U_3$ , A,  $M_2$ ,  $M_{r1}$ , 2 om.; D *mavan.* 25 D *Artavahišt* and  
 adds *rā*; A °*vahištā*;  $M_2$  om. 26  $U_3$  adds *xšnūt yehvūt.* 27  $Mf_2$ , D,  
 K om.;  $M_1$  gives the sentence as follows: *u milayā ēton yemalelūnan mavan*  
*Xšatravar apāyet aēγ pātarsāh pasand.* 28  $Mf_2$  om.; D adds *i.* 29 So  $U_1$ ,  
 $M_2$ ;  $Mf_1$  *nigōhšīšnīh*; rest *nigōkšīšnīh.* 30  $U_3$  adds *vabidūnam aēγ.* 31  $U_3$   
 adds *apāyet.* 32  $U_3$ , D, K om. *ēvak . . . tanid.* 33  $Mf_2$  om. 34  $Mf_2$  *tanid*  
*srišmrūtīk gōwišn.* 35 Only D, K give this gloss.

## 5. 4

1  $Mf_1$  *šnāyišn*;  $Mf_2$  om. paragraphs 4-6; A om. *šnāyēnūtārīh . . . Xvatāe*;  
 $M_1$  *xvašnūt vabidūnam Ōhrmazd* for *šnāyēnūtārīh . . . Xvatāe*, and gives the  
 paragraph at the end of the Nyaish. 2 All except  $U_1$ , 2, D, K,  $M_2$ , 3,  $M_{r1}$  om.  
 3  $Mf_1$  *Xvatāe*;  $U_1$ , 2, 3, D, K,  $M_2$ , 3,  $M_{r1}$ , 2 om. 4 All except  $Mf_1$ ,  $U_1$  give *nasīm.*  
 5  $Mf_1$  *val*;  $U_1$  adds *rā hanā*;  $U_2$  om. 6 MSS. have *Ātahš*;  $M_2$  *p* for *t.* 7 Only  
 in D. 8  $Mf_1$  *xvatāyān hudahišn Yazat* for *berā . . . Yazat*;  $U_1$  *dāt*;  $M_2$  om.  
 9  $Mf_1$  pref. *Xvatāe*;  $U_3$ , K,  $M_2$  pref. *Ōhrmazd*; all MSS. have *hudāhak* except  
 $U_1$  which gives *hudahišn*;  $M_1$  has *ae Ātahš Ōhrmazd lak hudāhak mahist*  
*Yazat aīt zak lak rā* for *hudāk . . . Yazat*;  $M_2$  pref. *Ōhrmazd.* 10  $U_1$ , 2 add  
*rā*; K adds *maxan nēwakīh u xūp yehabūnik rabā Yazat havād ae Ātaš*  
*namāz lak rā.* 11 MSS. have *Ātahš*;  $M_1$  om. from here up to the end of the  
 6th paragraph. 12 Only in  $Mf_1$ . 13  $Mf_1$  *pus*;  $U_3$  adds *rā.* 14 MSS. give *Ātahš.*

15 Mf<sub>1</sub> *Ōhrmasd berā* for *berā i Ōhrmasd*; A, Mr<sub>1</sub> *i Ōhrmasd berā* for *berā i Ōhrmasd*. 16 K om. 17 U<sub>3</sub> adds *rā*; K adds *rā ae lak ātahš Ōhrmasd berā ʔton gadā Ōhrmasd āt*.

## 5. 5

1 Mf<sub>1</sub> gives the sentence twice; MSS. have *Ātahš*. 2 Only in Mf<sub>1</sub>, U<sub>3</sub>. 3 U<sub>3</sub> adds *rā*; K adds *rā nasīm*. 4 Mf<sub>1</sub>, K om. 5 Mf<sub>1</sub>, K om.; U<sub>3</sub> *Frōbā*. 6 Mf<sub>1</sub>, K pref. *u*. 7 U<sub>1, 3</sub>, K, A, Mr<sub>1</sub> om. 8 U<sub>3</sub> adds *rā*; K adds *rā nasīm*. 9 Mf<sub>1</sub> *Ērānvēš*; U<sub>2, 3</sub>, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. the sentence; K adds *aēy maiā i Ērānvēš*. 10 U<sub>1</sub>, D, K, A om. 11 K adds *rā namāz*. 12 Mf<sub>1</sub>, U<sub>3</sub> pref. *u*. 13 Only in Mf<sub>1</sub>, U<sub>1</sub>, M<sub>2, 3</sub>, Mr<sub>2</sub>. 14 U<sub>3</sub> adds *rā u ʔrpat gadā Ōhrmasd dāt rā*; K adds *rā aēy rāy u gadā Kyān i pūtaxšā Ōhrmasd dāt rā*. 15 Mf<sub>1</sub> om. the gloss; U<sub>3</sub>, D, M<sub>2</sub> pref. *af-aš kār i āsrōnīh ān i aēy pavan zak kōstak āsrōnān dānākīar u kartārtar yehvūnd pavan rās i valā zak mavan levatā Dahāk pathkār kart valā yehvūnt*, and repeat *Ātaš Ōhrmasd berā rā . . . u Kyān gadā Ōhrmasd dāt rā*; U<sub>1, 2</sub>, A, M<sub>2</sub>, Mr<sub>1, 2</sub> give *af-aš kār i āsrōnīh . . . levatā Dahāk pathkār kart valā yehvūnt* with slight variations, instead of *šēm i denā Ātaš Ātr Frobag . . . levatā Dahāk pathkār kart valā yehvūnt*; U<sub>3</sub> has *denā Ātaš Ātr Frobā šēm for šēm i . . . Frobag*. 16 MSS. have *Ātahš*. 17 K, M<sub>2</sub> *Frobā*. 18 MSS. have *Ātahš*. 19 M<sub>3</sub> one stroke less. 20 U<sub>3</sub>, D, M<sub>2</sub> *u*. 21 U<sub>3</sub> *Magōpatān u Dastabarān* for *Dastabarān u Magōpatān*. 22 M<sub>2</sub> *ʔpadān*. 23 U<sub>3</sub>, M<sub>2</sub> *u dānākān*. 24 U<sub>3</sub>, K om. 25 U<sub>3</sub>, M<sub>2</sub> *vazurgīh*. 26 K *gadā*. 27 K *hanā*. 28 MSS. have *Ātahš*. 29 U<sub>3</sub>, M<sub>2</sub> om. 30 U<sub>3</sub> om. 31 U<sub>3</sub>, D, K, M<sub>2</sub> *pavan rās i valā*. 32 MSS. have *Ātahš*. 33 Only in Mf<sub>1, 2</sub>, D, A. 34 K adds *rā*. 35 Mf<sub>1</sub>, K om. *Ātr Gōšasp*; U<sub>3</sub> *Ātr Gōšasp šēm āt*. 36 K om. 37 U<sub>2</sub> pref. *pūtaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U<sub>1, 2, 3</sub>, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. 40 U<sub>2</sub>, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. 41 Mf<sub>1</sub>, U<sub>1, 2</sub>, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. 42 Mf<sub>1</sub> *Xhusrav*; Mr<sub>1</sub> om. 43 Only K gives this gloss; U<sub>1, 2</sub>, D, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> have *i pavan Ātrpātkān*; U<sub>3</sub> *i pavan Ātrpātkān šātr pēiāk kart*. 44 Mf<sub>1</sub>, D pref. *u*. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. *u*; U<sub>2</sub>, M<sub>2, 3</sub>, Mr<sub>2</sub> *Čēčīst*; U<sub>3</sub> *Čēčīstak*; D adds *i*; K *Čēčīstak*. 48 K adds *rā*. 49 Mf<sub>1</sub> om. the gloss; K om. *ae min . . . 4 frasang*. 50 U<sub>1</sub>, D, A *mavan*; U<sub>3</sub> om. 51 U<sub>1, 2</sub>, M<sub>2, 3</sub>, Mr<sub>2</sub> *Čēčīst*; U<sub>3</sub> *Čēčīstak*. 52 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *valā*; D pref. *i*; Mr<sub>1</sub> om. 53 U<sub>3</sub> om. 54 Only K gives this sentence. 55 Mf<sub>1</sub>, U<sub>3</sub>, D, A, Mr<sub>1</sub> pref. *u*. 56 Only in Mf<sub>1</sub>. 57 D adds *rā*; K adds *rā aēy malhūtān i Kyān gadā u Ōhrmasd dāt i rā*. 58 Mf<sub>1</sub> om. the gloss; U<sub>3</sub>, D, M<sub>2</sub> pref. *af-aš kār i artēštārīh ān i aēy pavan kōstak Ātrpātkān artēštār tēštār u takīktar yehvūnd pavan rās valā yehvūnēi*, and repeat *Ātaš Ōhrmasd berā rā u Kēxusrū rā . . . 4 frasang āt*; U<sub>1, 2</sub>, A, M<sub>2</sub>, Mr<sub>1, 2</sub> give *af-aš kār i artēštārīh . . . pavan rās valā yehvūnēi* instead of *šēm i denā Ātaš Ātr Gōšasp . . . denā Ātr Gōšasp yehvūnt*. 59 MSS. have *Ātahš*. 60 MSS. have *Ātahš*. 61 D, K, M<sub>2</sub> add *i*. 62 K *pērōšīh*. 63 M<sub>2</sub> om. 64 M<sub>2</sub> om. 65 MSS. have *Ātahš*. 66 U<sub>3</sub>, M<sub>2</sub> om. 67 U<sub>3</sub> *pēš*.

## 5. 6

1 MSS. have *Ātahš*; U<sub>1, 2, 3</sub>, D, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> pref. *Ātr Būrzīn*; U<sub>3</sub> pref. *Ātr Būrzīn Mitr*; K *Ātr*. 2 Only in Mf<sub>1</sub>, D, A. 3 K adds *rā*. 4 Mf<sub>1</sub> *u*

rāyōmand; D rāyōmand. 5 K om. 6 K adds rā. 7 Only D, K give this gloss. 8 U<sub>1</sub>, 2, K, M<sub>2</sub>, 3, Mr<sub>2</sub> om. 9 Mf<sub>1</sub> adds č. 10 Only in Mf<sub>1</sub>, D. 11 K adds rā. 12 Mf<sub>1</sub> om. the gloss; only D, K give this sentence; D pref. *az digar kūlāb* in Pers. characters and repeats *Ātaḥš i Ōhrmazd berā rā u Rēvand Gar* . . . *Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Ātaḥš*. 14 U<sub>1</sub>, 2, 3, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 give the gloss with slight variations, as follows: *af-aš kār vāstryōših u vāstryōših hanā aēγ vāstryōš pavān apar šatr tōxšātar varzišnīhtar u šost jāmaktar havād pavān rās valā zak mavan levatā Vištāsp pathkāt valā yehvūt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. ā. 16 MSS. *Ātaḥš*. 17 K om. 18 MSS. *Ātaḥš*. 19 U<sub>1</sub>, 3, D, M<sub>2</sub> om.; K om. *dēnā pētāk* . . . *druž laxvār dāstan*. 20 U<sub>3</sub> om. 21 So D; rest *kolā*. 22 Mr<sub>1</sub> *hast*. 23 U<sub>1</sub>, D, M<sub>2</sub> give the rest thus: *āšnāk af-ašān artēštār druž mēnūk satan af-ašān vāstryōših pīhn sāxtan ašān artēštārīh āšnāk af-ašān āsrōnīh yašt kartan af-ašān vāstryōših zēn awzār sāxtan ārāstan vāstryōših vāstryōšān āšnāk af-ašān āsrōn visp yašt kartan af-ašān artēštārīh Dēvīk u druž laxvār dāstan*; U<sub>3</sub> has the same from *āšnāk* to *pīhn sāxtan*. 24 A, Mr<sub>1</sub> pref. *u*. 25 A, Mr<sub>1</sub> *u vāstryōšān*; M<sub>2</sub> om. *y*. 26 U<sub>3</sub> has *u artēštārān af-ašān artēštārīh āšnāk af-ašān vāstryōših zēn awzār sāxtan u ārāstan af-ašān artēštār Šēdā u druž laxvār dāstan*. *Kyān gadā Ōhrmazd dāt rā* instead of *āšnāk āsrōnān* . . . *druž laxvār dāstan*. 27 A pref. *u*; M<sub>2</sub> om. *ān*. 28 U<sub>2</sub> *ān*. 29 A *yašn*. 30 M<sub>2</sub> om. *y*. 31 A, Mr<sub>1</sub> pref. *u*. 32 A, Mr<sub>1</sub> add *rā*; M<sub>2</sub> om. *r*. 33 Mf<sub>1</sub> om. the sentence. 34 Only in D. 35 U<sub>3</sub> adds *rā*; K adds *rā namāz kunam*. 36 MSS. have *Ātaḥš*; Mf<sub>1</sub> om. *Ātaš* . . . *pur bēšazēnītar*; D om.; K *Ātr*. 37 All except U<sub>3</sub>, D add *ih*; K adds further *aēγ aratēštārān awzūnīk kunīk*. 38 K, A, Mr<sub>1</sub> pref. *u*. 39 Mf<sub>1</sub>, K om. the gloss. 40 U<sub>3</sub> repeat *art*. 41 Only in D. 42 U<sub>3</sub>, A, Mr<sub>1</sub> om. *ih*. 43 U<sub>1</sub> *gadāyōmandīh*. 44 D om. 45 U<sub>2</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> *bēšazātārīh*; U<sub>3</sub> om. *nī*. 46 M<sub>2</sub> *mēnūkīh*. 47 Mr<sub>1</sub> *ahokēnišn*. 48 U<sub>1</sub> *hast*. 49 MSS. have *Ātaḥš*; U<sub>3</sub>, Mr<sub>2</sub> om. 50 Only in D, A, Mr<sub>1</sub>. 51 U<sub>1</sub>, D, M<sub>2</sub> add *e*; U<sub>2</sub>, Mr<sub>1</sub> *dārae*; A, M<sub>2</sub>, Mr<sub>2</sub> *dārāe*. 52 MSS. *Ātaḥš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf<sub>1</sub> *°vistīn*; rest *°vispīn*. 56 All except U<sub>2</sub> have *ātaḥšān*; K adds *namāz*. 57 Mf<sub>1</sub> *xvatāe*; U<sub>1</sub>, D, K, M<sub>2</sub> *xvatāyīh*. 58 Mf<sub>1</sub> pref. *mavan* and adds *ōmand*. 59 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> om. *y*; A om. *č*. 60 Mf<sub>1</sub> om. the gloss; A *aš*. 61 D, M<sub>2</sub> *xvatāe*; A, Mr<sub>1</sub> *xvatāyīh i*. 62 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 63 U<sub>2</sub>, 3, D, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *xvatāyān*; K, A *xvatān*. 64 A, Mr<sub>1</sub> *u dāt*. 65 U<sub>3</sub> *āsātān*. 66 U<sub>3</sub>, Mr<sub>1</sub> pref. *u*; A om. 67 U<sub>3</sub> *apāt*. 68 U<sub>1</sub> om. *ih*; U<sub>3</sub> *srāyīšnān*; M<sub>2</sub> *srāyīšnīh*. 69 K *rāyāmand*. 70 Only in D. 71 U<sub>3</sub> om. *k*. 72 U<sub>3</sub> *min*. 73 A, Mr<sub>1</sub> add *i*. 74 All except K om. the rest. 75 MS. has *pātāzān*. 76 MS. has *Ātaḥš*.

## 5. 7

1 D adds *kunam*. 2 L<sub>12</sub> om. 3 D adds *kunam*; M<sub>1</sub> *nyāiš* and adds *vabidū-nam*. 4 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub>, 3 om. *sohr a īn mae*. 5 Only in M<sub>1</sub>. 6 M<sub>1</sub> om. 7 Only in Mf<sub>1</sub>, U<sub>3</sub>, M<sub>1</sub>. 8 Mf<sub>1</sub> *pāhrēz*. 9 U<sub>2</sub> om. *ih* and adds *hanā pāhrēz*; A, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *hanā pāhrēz*. 10 Mf<sub>1</sub>, M<sub>2</sub> add *ih*. 11 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub>, 3 om. 12 Mf<sub>2</sub> *āfrīninam*. 13 Mf<sub>2</sub> *val i*; U<sub>3</sub> om. 14 MSS. have *Ātaḥš*. 15 Only in U<sub>3</sub>, M<sub>2</sub>. 16 Mf<sub>1</sub> *išnāk*. 17 Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, 3 om. 18 L<sub>12</sub>,

M<sub>3</sub> *nyāyīšn*. 19 U<sub>3</sub> repeats *ō*. 20 Mf<sub>1</sub>, D, K, A pref. *u*; M<sub>3</sub> om. *nīh*. 21 Only U<sub>3</sub>, A, M<sub>1</sub>, Mr<sub>1</sub>; M<sub>1</sub> adds *mavan*. 22 U<sub>3</sub>, A, Mr<sub>1</sub> add *i*. 23 Mf<sub>1</sub>, <sub>2</sub> *yehabūntan*; D adds over the line *aēy bōi basīm*; L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub> *dāt*; M<sub>1</sub> *basīm yehabūntan*. 24 Only in M<sub>1</sub>. 25 Mf<sub>1</sub> *āpātākih*; Mf<sub>2</sub> *u āpāth*; U<sub>3</sub> *hanā āpātānik*. 26 M<sub>1</sub> om. 27 U<sub>3</sub>, M<sub>3</sub> *pānākih*; D *āpātānik*; A, Mr<sub>1</sub> pref. *hanā*; M<sub>1</sub> *hanā mavan*. 28 K, L<sub>12</sub> om.; M<sub>1</sub> *vabidūntan*. 29 So U<sub>1</sub>, <sub>3</sub>, A, M<sub>1</sub>, Mr<sub>1</sub>. 30 Mf<sub>1</sub> adds *ih*; Mf<sub>2</sub> adds *ih yātakgowih kartan ayāwārih*. 31 U<sub>3</sub> pref. *hanā*; A, Mr<sub>1</sub> *hanā*; M<sub>1</sub> *hanā mavan*. 32 So Mf<sub>1</sub>, <sub>2</sub>, M<sub>1</sub>; U<sub>1</sub>, <sub>3</sub> *hamā*; A, Mr<sub>1</sub> om.; rest *hamāe*. 33 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *rāš*; A om. 34 U<sub>1</sub> om. *ih*; U<sub>3</sub>, M<sub>1</sub> pref. *i*; A, Mr<sub>1</sub> om. 35 Mf<sub>2</sub>, A, Mr<sub>1</sub> om. 36 D adds on the margin *ātahš*; K, A, Mr<sub>2</sub> om. *k*. 37 Mf<sub>2</sub> adds *ayāwārih*. 38 K *yazišnimand*; M<sub>3</sub> *ninmand*. 39 Mf<sub>2</sub> om. 40 Mf<sub>2</sub>, U<sub>3</sub>, D, M<sub>1</sub> pref. *u*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub>, <sub>2</sub> pref. *u* and add *havāe*; A pref. *u* om. *ōmand* and adds *havāe*. 41 M<sub>1</sub> pref. *aēy*. 42 Mf<sub>2</sub> adds *u nyāyīšn*; M<sub>1</sub> *havāe*. 43 Mf<sub>2</sub> pref. *nyāyīšn ae*; U<sub>2</sub>, A, Mr<sub>1</sub> pref. *u* and add *yehvūnāe*; U<sub>3</sub>, D, M<sub>1</sub> pref. *u*; M<sub>2</sub> adds *havāe yazišnōmand yehvūnāe nyāyīšnōmand yehvūnāe*; Mr<sub>2</sub> adds *yehvūnāe*. 44 Mf<sub>2</sub>, D, K, M<sub>1</sub> om. 45 Mf<sub>2</sub>, U<sub>1</sub> *martumān*; U<sub>3</sub> *āpātānik i martumān*. 46 Mf<sub>2</sub> *p* for *k*. 47 U<sub>2</sub> om. *y*; K *sātāyīšn*. 48 Mf<sub>1</sub>, M<sub>1</sub>, Mr<sub>1</sub> pref. *u*; Mf<sub>2</sub> om.; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *ēvak-č*. 49 Mf<sub>2</sub> om. 50 Mf<sub>1</sub> adds *yehvūnāt mavan*. 51 Mf<sub>1</sub> *lak*; A adds *i*. 52 U<sub>1</sub> adds *nēwak yehvūnāt*; all except Mf<sub>2</sub> add *valā gabrā nēwak yehvūnāt*. 53 M<sub>2</sub> *min*. 54 M<sub>1</sub> om. 55 U<sub>2</sub> in Av. characters. 56 Mf<sub>2</sub> *izēt*; U<sub>1</sub>, D, K, L<sub>12</sub> *izae*; U<sub>3</sub> *°xūnd*; A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *°xūnāt*; M<sub>1</sub> *izī*. 57 Mf<sub>1</sub>, U<sub>2</sub> *asman*. 58 U<sub>3</sub>, M<sub>1</sub> pref. *u*. 59 U<sub>3</sub>, M<sub>1</sub> pref. *u*. 60 U<sub>3</sub> pref. *u*; M<sub>1</sub> pref. *aēy*. 61 M<sub>1</sub> gives the gloss after *Hāvan yadā*. 62 Mf<sub>2</sub> *patāsī*; U<sub>1</sub>, <sub>3</sub>, D, K, A, Mr<sub>1</sub> *patvāsī*; U<sub>2</sub>, Mr<sub>2</sub> *pāvāsī*; L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub> *pavāsī*. 63 A one stroke less. 64 Mf<sub>1</sub> om. *n*; U<sub>3</sub> *kolā ālatak yazišn vabidūnd*; D adds on the margin *kolā mavan ō lak yezbexūnd sak gabrā nēwak yehvūnāt*.

## 5. 8

1 U<sub>2</sub> *asman*. 2 U<sub>3</sub> *°vūnāt*; M<sub>1</sub> *°vūnd*. 3 Mf<sub>1</sub>, M<sub>1</sub> pref. *u*; 4 K *bōik*. 5 U<sub>3</sub> *°vūnāt*; M<sub>1</sub> *°vūnd*. 6 Mf<sub>1</sub>, M<sub>1</sub> pref. *u*. 7 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, Mr<sub>1</sub> *pišn*. 8 Mf<sub>2</sub> om.; U<sub>3</sub> *°vūnāt*; M<sub>1</sub> *°vūnd*. 9 Mf<sub>1</sub>, M<sub>1</sub> pref. *u*; Mf<sub>2</sub> adds *i*. 10 Mf<sub>1</sub> *apasīšn*; Mf<sub>2</sub> *pēšn*. 11 U<sub>3</sub> *°vūnāt* and adds *aēy pūstīh yehvūnāt*; M<sub>1</sub> *°vūnd*. 12 U<sub>2</sub>, M<sub>1</sub>, <sub>3</sub> *puṇā*. 13 U<sub>1</sub>, <sub>3</sub>, D, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub> *°vūnāt*. 14 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. *u*; all except U<sub>3</sub>, K, M<sub>1</sub> have *dāhmān*. 15 U<sub>1</sub> *sardāār*. 16 Mf<sub>2</sub> adds *mā yehvūnēt amat puṇā sardār rā dāhm sardār*; U<sub>1</sub> *°vūnāt*; U<sub>3</sub> *āt* and adds *aēy gušn gabrān yehvūnēt aēy nēwak gabrā yehvūnt mavan valā rāe Yazišn vabidūnd*; D, L<sub>12</sub>, M<sub>1</sub> *°vūnāt*; M<sub>3</sub> adds *madam yehvūnēt mavan puṇā sardār rā dāhmān sardār*. 17 MSS. have *ātahš*; U<sub>3</sub>, M<sub>1</sub> pref. *ae*; D adds *i*.

## 5. 9

1 MSS. have *sōčāk*. 2 Mf<sub>2</sub>, U<sub>3</sub> *°vūnāt*; M<sub>1</sub> *°vūnd*. 3 M<sub>1</sub> pref. *u*. 4 Mf<sub>1</sub> *sōč*; rest *sōčāk*. 5 U<sub>3</sub> *°vūnāt*; M<sub>1</sub> *°vūnd*. 6 Mf<sub>2</sub> adds *aēy hamāe ēton yehvūnāh*. 7 M<sub>1</sub> pref. *u*. 8 U<sub>3</sub> *°vūnāt*; M<sub>1</sub> *°vūnd*. 9 Mf<sub>2</sub> *denm*. 10 Mf<sub>1</sub>, M<sub>1</sub> pref. *u*; Mf<sub>2</sub> *varšāk*; U<sub>2</sub> *vāršāk*. 11 Mf<sub>2</sub> om.; U<sub>3</sub> *°vūnāt* and adds *aēy pūstīh yehvūnāt*; M<sub>1</sub> *°vūnd*. 12 Mf<sub>2</sub>, M<sub>1</sub> *denm*. 13 All except Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub> add *aēy-at awzūn yehvūnēt*. 14 Mf<sub>2</sub>, U<sub>1</sub>, D, K, M<sub>1</sub>, <sub>3</sub> om. *aēy* . . . *yehvūnāe*.

15 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *hamāk*. 16 Mf<sub>2</sub> *val*; U<sub>1</sub> *hanā*; U<sub>2</sub> *at*. 17 U<sub>2</sub> *om*. 18 U<sub>2</sub>, A, M<sub>1</sub> *om*. 19 Mf<sub>2</sub> *dērag*; Mf<sub>2</sub> *derag*. 20 Mf<sub>2</sub> *pref. madam i*; U<sub>2</sub>, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 *pref. madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēy awzār Yazīšn Fraškart vabidūnēt aēy vad Ristāxēs denā mān rōšn yehvūnāe*. 21 Mf<sub>1</sub>, U<sub>3</sub>, D, K, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *om*; U<sub>1</sub> *i*; M<sub>2</sub> *mā*. 22 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub> *om*. 23 K, L<sub>12</sub>, M<sub>1</sub> *om*. 24 Mf<sub>2</sub>, U<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub> *om*; U<sub>2</sub> adds *madam*; D *madam*. 25 M<sub>1</sub> *om*. 26 Mf<sub>1</sub>, 2, U<sub>3</sub>, M<sub>1</sub> *om*. 27 Mf<sub>2</sub> *om*. and adds *ḥēn 57 šant*; U<sub>2</sub> *kardārih* and adds *ḥēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēy vad Ristāxēs ḥēn denā mān rōšn yehvūnāe*; A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ḥēn 57 šant*. 28 Mf<sub>2</sub> *om*. the sentence; L<sub>12</sub> *om*; M<sub>1</sub> *mavan val awzār šapīr Fraškart vabidūnīk for vad . . . šapīr*. 29 U<sub>1</sub> *sak i*. 30 Mf<sub>1</sub>, L<sub>12</sub> *om. kart*. 31 U<sub>2</sub>, A, Mr<sub>1</sub>, 2 *om*. 32 U<sub>2</sub> adds *rōšn yehvūnāt*.

## 5. 10

1 Mf<sub>1</sub> *°būn*; Mf<sub>2</sub> *yehvūn*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *°būnēt*; M<sub>1</sub> *°būnd*. 2 MSS. have *Atahš*. 3 Only in Mf<sub>1</sub>, U<sub>3</sub>. 4 Mf<sub>2</sub> *berā Ōhrmasd for Ōhrmasd berā*. 5 K adds *i*. 6 K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 7 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 8 All except U<sub>1</sub>, D, L<sub>12</sub> *om. ih*; U<sub>3</sub> *om. nih*. 9 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 10 So U<sub>1</sub>, 3, D; Mf<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *zāyišn*; Mf<sub>2</sub> *zāišn*; rest *zāišnih*. 11 D, A, M<sub>1</sub>, Mr<sub>1</sub> *pref. u*. 12 U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 13 Mf<sub>2</sub> *om*; M<sub>1</sub> *pref. u*. 14 Mf<sub>2</sub> *om*; all except U<sub>1</sub>, D *om. ih*. 15 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 16 So U<sub>3</sub>; Mf<sub>1</sub>, U<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> *zāyišn*; rest *zāišn*. 17 MSS. give the word in Av. characters. 18 Mf<sub>1</sub>, U<sub>1</sub> *v for a*. 19 Mf<sub>1</sub>, 2 *om*; A, Mr<sub>1</sub> *mavan*; M<sub>1</sub> *om. amat . . . kabad yehabūn*. 20 Mf<sub>1</sub> *om. f*; U<sub>1</sub>, K, L<sub>12</sub> *mān*. 21 D *kabad*. 22 So U<sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub>; Mf<sub>1</sub>, 2 *yehabūn*; U<sub>1</sub> *yehvūnāe*; U<sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *°būnāt*. 23 U<sub>1</sub>, K, L<sub>12</sub> *mān*; D *om. af-mān . . . yehabūn*. 24 Mf<sub>1</sub>, 2, U<sub>1</sub>, 3, K, L<sub>12</sub>, M<sub>3</sub> *om*. 25 Mf<sub>1</sub> *°būnd*; U<sub>1</sub> *yehvūnāe*; U<sub>2</sub>, L<sub>12</sub> *°būndāe*. 26 U<sub>3</sub> *pref. mas*; M<sub>1</sub> *frasānīkih*. 27 Mf<sub>2</sub> *i*. 28 Mf<sub>2</sub>, M<sub>1</sub> have *mandavam nēwak xavītūnam for i kār . . . xavītūnam*; U<sub>2</sub> *om*. and has *mēnūk nēwak*; A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *mandavam i nēwak*. 29 Only in A; all except U<sub>2</sub>, 3, D, A, Mr<sub>1</sub>, 2 have *u*. 30 Mf<sub>1</sub> *dāistān*; U<sub>2</sub>, 3, K *om. k*; A *ā* in Av. characters. 31 U<sub>2</sub>, M<sub>2</sub> *°tūnēm*; A, Mr<sub>1</sub> one stroke less. 32 U<sub>1</sub> *awzūnikhā*; U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub> *pref. u*; U<sub>3</sub> *pref. u and om. ih*; D *awzūnih*. 33 M<sub>1</sub> *om*. 34 All except Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 *pref. i*. 35 Mf<sub>1</sub>, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> *°tūnam*. 36 Mf<sub>2</sub> *pref. u*. 37 Mf<sub>2</sub> *vad-am for vad mān*. 38 Mf<sub>2</sub> *hizvūnih*; D *h* in Av. character. 39 So A; all except U<sub>1</sub>, 2, 3, D, M<sub>1</sub>, Mr<sub>1</sub> have *u*. 40 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> *om. k*; Mf<sub>2</sub> *dāistān*. 41 U<sub>1</sub> *om. ē*. 42 Mf<sub>2</sub> *om*; U<sub>3</sub> *°vūnēt*. 43 Mf<sub>2</sub> *om. v*; U<sub>2</sub> *pref. u*. 44 Mf<sub>2</sub> *vad-am for vad mān*. 45 U<sub>2</sub> *°vūnēt*. 46 U<sub>2</sub>, A *pref. u*. 47 Mf<sub>1</sub> *om*. 48 Mf<sub>2</sub> *vad-am for vad mān*. 49 Mf<sub>2</sub> adds *aēy vad-am uš*. 50 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub> *om. pavan . . . fraxv yehvūnāt*; M<sub>2</sub> gives *pavan . . . fraxv yehvūnāt* after *gās yehvūnāt*. 51 All except A, Mr<sub>1</sub>, 2 *om. kār . . . fraxv yehvūnāt*; U<sub>2</sub> has *Dēnā fraxv*. 52 Mf<sub>2</sub> *u*; U<sub>2</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *om*. 53 Mf<sub>2</sub>, U<sub>2</sub> *om. k*. 54 A *frēh*. 55 Mf<sub>2</sub> *vidnā* and adds *fraxv*; M<sub>2</sub> *gāš*. 56 U<sub>3</sub> *°vūnēt*; M<sub>2</sub> adds *pavan kār fraxv yehvūnāt*. 57 Mf<sub>1</sub> *om. xrat āxar . . . sāyet yedrūntan*; U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 give the same after *ō kār yāityūd*; U<sub>3</sub> *pref. u*; A, Mr<sub>1</sub> add *i*; M<sub>3</sub> *om. xrat āxar yemalēlānam*. 58 A one stroke less. 59 Mf<sub>1</sub>, K, L<sub>12</sub> *i mas i for*



aēy-am . . . šapir; U<sub>1</sub>, K give aēy-am . . . kār šāyet yedrūntan on the margin.  
 60 Mf<sub>2</sub>, U<sub>2</sub>, <sub>3</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °būn; M<sub>1</sub> būnd. 61 U<sub>3</sub>, M<sub>3</sub> om.; A, M<sub>2</sub> maš. 62 Mf<sub>2</sub>,  
 U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> i; U<sub>1</sub>, K i u; U<sub>3</sub> om. 63 All except Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, D, K  
 give dō barā . . . lā šāyet after ō kār yātūnd. 64 Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, K, M<sub>2</sub>, <sub>3</sub>  
 dānākihā; U<sub>2</sub> repeats i; M<sub>1</sub> dānāhā. 65 U<sub>3</sub>, M<sub>1</sub> om. 66 U<sub>3</sub> om. aš. 67 U<sub>3</sub>  
 om. 68 K ēt cut off in the margin; M<sub>1</sub> °münd. 69 M<sub>1</sub> kart. 70 M<sub>1</sub> u.  
 71 U<sub>1</sub> bēn; U<sub>3</sub>, M<sub>2</sub> om. 72 A, Mr<sub>1</sub> āsnēt; M<sub>1</sub> āsn i. 73 Mf<sub>2</sub> om. pētāk . . .  
 pētāk āsn xrat. 74 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. u; M<sub>1</sub> om. 75 U<sub>1</sub>, K, A om.;  
 M<sub>1</sub> u. 76 D, A, M<sub>1</sub> om. ā. 77 K k cut off in the margin. 78 Mf<sub>2</sub>, U<sub>2</sub>, A,  
 M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. ih; M<sub>3</sub> om. y. 79 M<sub>1</sub>, <sub>2</sub> mavan. 80 D om. ā. 81 A adds  
 ait gōšūn. 82 K om. 83 Mf<sub>1</sub>, L<sub>12</sub> pref. xrat āxar yemalelūnam i; Mf<sub>2</sub> om.  
 mas . . . ō kār yāityūnd; U<sub>1</sub>, K add i; U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> xrat āxar yemalelū-  
 nam aēy-am yehabūn maš u šapir; M<sub>1</sub> pref. u. 84 M<sub>1</sub> om. ā. 85 U<sub>3</sub> om.;  
 A, Mr<sub>1</sub> ae; M<sub>1</sub> xrat. 86 U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub> pref. ae; A, Mr<sub>1</sub>, <sub>2</sub> ae. 87 So D, A, Mr<sub>1</sub>,  
 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> °lūnt; K °nam; M<sub>1</sub> °lūnd; Mr<sub>2</sub> lūt. 88 K min.  
 89 M<sub>1</sub> °münd. 90 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add i; M<sub>1</sub> sāxn. 91 M<sub>1</sub>  
 °tūnd. 92 U<sub>3</sub> pref. la; A, M<sub>1</sub>, Mr<sub>1</sub> °lūnēt. 93 A two strokes less; M<sub>1</sub> °lūnd.  
 94 M<sub>1</sub> om. 95 U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. aš. 96 M<sub>1</sub> °münd; Mr<sub>1</sub> re-  
 peats yekavīm. 97 A adds mavan; M<sub>1</sub> °vünd. 98 M<sub>1</sub>, <sub>2</sub> pref. u. 99 U<sub>2</sub> ān.  
 100 M<sub>1</sub> °vünd. 101 Only in U<sub>3</sub>, D, M<sub>1</sub>. 102 All except U<sub>3</sub>, D om. 103 U<sub>1</sub>  
 °dūnt; U<sub>2</sub> °dūnt. 104 A, M<sub>1</sub>, Mr<sub>1</sub> pref. u. 105 K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add i.  
 106 M<sub>1</sub> °vünd. 107 Only in U<sub>3</sub>, D, M<sub>1</sub>. 108 All except U<sub>3</sub>, D om. 109 A, M<sub>1</sub>,  
 Mr<sub>1</sub> pref. u. 110 Mr<sub>2</sub> adds i. 111 M<sub>1</sub> °vünd. 112 Only in U<sub>3</sub>, D, M<sub>1</sub>. 113 All  
 except U<sub>3</sub>, D om.; M<sub>2</sub> u. 114 A om. 115 So Mf<sub>1</sub>; A yātūnt; M<sub>1</sub> yātūnd;  
 rest yāityūnd. 116 Mf<sub>1</sub>, U<sub>1</sub>, K, L<sub>12</sub> om. the rest of the paragraph; U<sub>3</sub> has  
 xrat mānad for ae . . . xrat. 117 All except U<sub>3</sub>, D, M<sub>3</sub>, Mr<sub>1</sub> add i; M<sub>1</sub> adds  
 zak. 118 M<sub>1</sub> °vünd. 119 Mf<sub>2</sub> om. mavan zamānak . . . šnāsik zak yehvūnēt.  
 120 D, M<sub>1</sub>, <sub>2</sub> ān. 121 M<sub>1</sub> °vünd. 122 U<sub>3</sub>, D, M<sub>3</sub> add i; A pref. pavan. 123 M<sub>1</sub>  
 om. 124 U<sub>3</sub> dānand. 125 U<sub>2</sub>, <sub>3</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. k; M<sub>1</sub> u šnāsik. 126 All  
 except U<sub>3</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> add i. 127 M<sub>1</sub> °vünd. 128 U<sub>3</sub>, <sub>2</sub>, L<sub>12</sub> pref. i. 129 So  
 U<sub>2</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>2</sub>; U<sub>3</sub>, M<sub>3</sub> zinān; rest zyān. 130 D awzūnīh. 131 U<sub>3</sub>, D, M<sub>3</sub>  
 ān. 132 M<sub>1</sub> °vünd. 133 U<sub>3</sub> om. 134 Only in D, M<sub>1</sub>. 135 All except D, M<sub>1</sub>,  
 Mr<sub>1</sub> add i. 136 U<sub>3</sub>, M<sub>3</sub> dānand; D, M<sub>1</sub> xavūnd. 137 Only U<sub>3</sub>, D, M<sub>3</sub> give  
 this sentence; D om. ae. 138 MSS. have ātahš. 139 D om.

## 5. II

1 MSS. give this sentence in the 10th paragraph; Mf<sub>2</sub> om. ē; U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K,  
 L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> pref. u; D pref. the sentence thus: u zak-ič lālātār dušman  
 aēy bēn dušman vānēt martān bēn dušman tabrūnastan martīh yehabūnāe  
 āxar hammartāsakīh patūkih pavan kār dēnāk; A, Mr<sub>1</sub> u zak-ič. 2 M<sub>1</sub>, Mr<sub>1</sub>  
 om. 3 U<sub>1</sub>, <sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> martān; U<sub>3</sub> martānākih yehabūd; M<sub>1</sub>  
 bēn dušman vānītan martumān. 4 Mf<sub>2</sub>, U<sub>3</sub> hamartāsakīh; M<sub>1</sub> pref. āxar.  
 5 Mf<sub>1</sub>, U<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give the word after dēnā;  
 U<sub>2</sub> pref. aēy. 6 U<sub>3</sub> pref. tuvānākih; M<sub>1</sub> pref. u. 7 So Mr<sub>1</sub>; all except U<sub>2</sub>,  
 A, M<sub>1</sub> have u. 8 Mf<sub>2</sub> dāistān; U<sub>3</sub> dēnāk yehabūd; A, Mr<sub>1</sub> dēnāk. 9 Mf<sub>1</sub>,  
 M<sub>1</sub> stēnag; Mf<sub>2</sub> stēnagīh. 10 Mf<sub>2</sub> om. 11 U<sub>3</sub> tuvān att; D tuvān yehvūnāt.  
 12 Mf<sub>2</sub>, U<sub>3</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add turšāik tuvān yehvūnāt kartan. 13 Mf<sub>1</sub>, <sub>2</sub>

*axvāth*; U<sub>1</sub>, 3, D, K *axvāb*; U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> u *axvāth*. 14 M<sub>1</sub> *aēγ-am*. 15 Mf<sub>2</sub> repeats *min Dēnik*. 16 U<sub>1</sub>, D, M<sub>1</sub> pref. *vēš*. 17 Mf<sub>2</sub> adds in red ink: *ēigōn min Dēn denā kalām nēwak frajām pētāk ait*. 18 Mf<sub>2</sub> *srišūtāk*; U<sub>2</sub>, 3, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>2</sub> *srišūtāk*; M<sub>1</sub> gives *aēγ bēn yām u lēlayā min srišūtāk vēš lā xelmūnam for srišūtāk . . . xelmūnam*. 19 U<sub>3</sub>, D, K om. 20 Mf<sub>1</sub> °*mūnēt*; Mf<sub>2</sub> °*mūnt*. 21 Only D gives this gloss. 22 Mf<sub>1</sub>, 2, U<sub>1</sub>, L<sub>12</sub>, M<sub>2</sub> *gāsih*; M<sub>2</sub> *gāš*. 23 Mf<sub>2</sub> om. 24 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub>, 3 *Būšasp*. 25 M<sub>1</sub> om. 26 A, M<sub>1</sub> om. *āt*. 27 Mf<sub>1</sub>, U<sub>2</sub> °*vūnēt*; U<sub>1</sub> *būt*; A °*vūnāt yehvānt*. 28 Mf<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub> add *xvēš ravēš*; Mf<sub>2</sub> *ae xār ub u ī sreš*; U<sub>3</sub>, D add *xvāhrīš* with *xvēš ravēš* on the margin; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *xā ravēš ī rāe*; M<sub>3</sub> adds *xvēš ravēš rāe*. 29 Mf<sub>1</sub>, U<sub>2</sub>, D u *jikārās*; Mf<sub>2</sub> u *jigārīh*; U<sub>1</sub> u *jikārās* i with *jigārīh* on the margin; U<sub>3</sub> u *jikār aēγ sūr bācū kūšyāārīh* for u *jigār* and has *sūr bācū* in Pers. characters; K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 u *jikāryās*; L<sub>12</sub> *jikārās i*. 30 U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 om. 31 Mf<sub>1</sub> pref. u. 32 Mf<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 33 Mf<sub>2</sub> om. *nām burtār i*. 34 U<sub>2</sub>, 3, D, K, A, M<sub>1</sub> om. 35 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub> om. 36 D *āsnūtāk*; M<sub>1</sub> *āsnūtāk*. 37 K, M<sub>2</sub>, 3 pref. u. 38 So in Mf<sub>2</sub>, U<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2. 39 M<sub>1</sub>, 3 *vīrā*. 40 Mf<sub>2</sub>, A, Mr<sub>1</sub>, 2 om. 41 U<sub>3</sub> adds *barā yehabūd*; M<sub>1</sub> om. *īk*. 42 U<sub>1</sub>, M<sub>1</sub> *hurōst*; U<sub>2</sub> om.; U<sub>3</sub> has *hudānāk u huvīr aēγ apāyīšnīh pur šnāsak pavan zak i āxar āxar apāyet huār u s p nēwak rōi aēγ xūp čīhr i huāb aēγ nēwak ābrū yaxsenund u min tangīh bōjēnēt aēγ min Dōsaxv bōjēnēt aēγ ahrākīh vabidūnēt kartan dānākīh zak mavan kār i Tan Pasin yehvānēt* for *hamrōst . . . apāyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xūp čīhr i huāb aēγ nēwak ābrū*; L<sub>12</sub> om. *hamrōst . . . Dōsaxv*. 43 Mf<sub>2</sub> om. *ā*; D om. *xvāpar . . . bōxtār*; M<sub>1</sub> om. *r*; M<sub>3</sub> gives in red ink on the margin *aēγ nēwak ābrū yaxsenund*. 44 U<sub>1</sub>, M<sub>1</sub> om. 45 So U<sub>1</sub>, M<sub>1</sub>; D, L<sub>12</sub> add *īh*; rest *bōxt*. 46 U<sub>1</sub>, M<sub>1</sub> om. 47 U<sub>1</sub>, M<sub>1</sub> om.; D adds *bōjēnēt aēγ ahrākīh vabidūnēt*. 48 Mf<sub>2</sub> *hvīr*; D pref. u; K *hamvīr* but *huvīr* on the margin. 49 Mf<sub>1</sub>, U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*; U<sub>1</sub> *apāyīšnīh*. 50 U<sub>1</sub> adds *i*; D *dānākīh*; A, Mr<sub>1</sub>, 2 *šnāsī*. 51 A, Mr<sub>1</sub> *zak pavan* for *pavan zak i*. 52 D, M<sub>1</sub>, 2 om. 53 M<sub>1</sub> om. 54 D adds *dānākīh ō mavan kār pasin dānēt*. 55 U<sub>2</sub> om. 56 Mf<sub>2</sub> *ō*; U<sub>1</sub>, 2, 3, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 57 U<sub>1</sub> *frādahnāt*; U<sub>3</sub> adds *frazand*; K *frāxnāt*; L<sub>12</sub> *frādahnāt*; M<sub>1</sub> °*vūnēt*. 58 Mf<sub>1</sub>, U<sub>2</sub>, 3, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 *vēš*. 59 U<sub>2</sub> *rōtistāk*; U<sub>3</sub> adds *ēton frazand nām burtār barā li yehabūn*; D adds *ēton frazand nām burtār barā li yehabūnāe*; A, M<sub>2</sub>, 3, Mr<sub>2</sub> *rōtastāk*.

## 5. 12

1 Mf<sub>2</sub> °*būnt*. 2 All except Mf<sub>1</sub> have *Atahš*. 3 Mf<sub>2</sub>, U<sub>2</sub>, K, M<sub>1</sub>, 3 om. 4 Mf<sub>2</sub> *berā i ōhrmazd* for *Ōhrmazd berā*. 5 Mf<sub>2</sub> *mavan zak* for *zak mavan*; U<sub>1</sub> *ān*; D, K, M<sub>3</sub> add *i*. 6 Mf<sub>1</sub> adds *i*; M<sub>1</sub> adds *aēγ yehvānd*. 7 Mf<sub>1</sub>, U<sub>3</sub>, K *frāč*; L<sub>12</sub> *brāč*; M<sub>1</sub> *aw*. 8 Mf<sub>1</sub>, U<sub>3</sub>, A add *īh*; U<sub>3</sub> adds *aēγ lā sacāth*. 9 D om. *č*. 10 Mf<sub>2</sub>, U<sub>3</sub>, D, M<sub>1</sub> om. 11 Mf<sub>2</sub> *val*; U<sub>3</sub> adds *vad*. 12 Mf<sub>1</sub>, 2 repeat; U<sub>1</sub> *hamā*; U<sub>2</sub> *hamāk*; U<sub>3</sub> adds *hamā*; M<sub>1</sub> *hamā hamā*. 13 Mf<sub>2</sub> adds *zak i*; U<sub>3</sub> *ra* twice. 14 Mf<sub>2</sub>, U<sub>3</sub>, D, M<sub>1</sub>, 3 om. 15 Mf<sub>1</sub> om. *ān*. 16 Mf<sub>2</sub>, U<sub>3</sub>, D, M<sub>1</sub> om. 17 U<sub>2</sub> adds *īh*. 18 U<sub>2</sub>, 3, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 19 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *hamā*; U<sub>3</sub>, D, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *hamāe*. 20 U<sub>3</sub>, D add *aēγ bēn Vahišt jivāk lenā yehvūnāt*. 21 Mf<sub>2</sub>, U<sub>1</sub> °*vūnd*; U<sub>3</sub> °*vūnam* and adds *aēγ aršanīh yehvūnam*; D, M<sub>1</sub> °*vūnam*. 22 Mf<sub>2</sub> *zak i*; D *zak*. 23 U<sub>3</sub> *fšā*. 24 Mf<sub>2</sub> °*dūnd*;

U<sub>3</sub>, D, M<sub>1</sub> °dūnam. 25 Mf<sub>1</sub>, U<sub>3</sub>, D, M<sub>1</sub>, 2 om. 26 Mf<sub>2</sub> adds *i*; U<sub>3</sub> om. *š*. 27 U<sub>3</sub> *tā*. 28 Mf<sub>1</sub>, 2, U<sub>1</sub>, K om. 29 Mf<sub>2</sub> *č*; U<sub>3</sub>, L<sub>12</sub>, A, M<sub>1</sub> om. 30 U<sub>1</sub>, 2, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub> °srauih; A °srau *i*. 31 Mf<sub>1</sub>, D pref. *i*. 32 Mf<sub>1</sub>, U<sub>3</sub> pref. *u*; Mf<sub>2</sub> om.; U<sub>1</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *zak-ič*; U<sub>2</sub>, K add *i*. 33 Mf<sub>1</sub>, 2, U<sub>2</sub>, 3, K pref. *i*; U<sub>3</sub>, D, M<sub>1</sub> om. *č*. 34 Mf<sub>2</sub> *val o*; U<sub>1</sub>, 3, D, L<sub>12</sub>, A, M<sub>1</sub> om. 35 D gives *nēwak xvatāih* below the word; L<sub>12</sub> *huaēvīh*. 36 Mf<sub>1</sub>, 2 *u dōisrih*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 pref. *nēwak dēih i*; U<sub>3</sub> *vatarian*; M<sub>1</sub> pref. *u*; M<sub>3</sub> *u dōisrih* in the margin. 37 Mf<sub>2</sub> om. *n*; U<sub>2</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> pref. *i*; D *min zak*. 38 D adds *pūhl*; A *Čašōdarg*; M<sub>1</sub> *Činvatarag*.

## 5. 13

1 MSS. °vistin; Mf<sub>2</sub> *val harvispīn*. 2 Mf<sub>1</sub> *lak*; Mf<sub>2</sub> *yedruind*. 3 MSS. have *Ātahš*. 4 Mf<sub>2</sub>, U<sub>2</sub>, 3, D, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 om. 5 Mf<sub>2</sub> adds *val valā mavan* *Ātahš pavān xānak hučašmayān val valā*; U<sub>3</sub> adds *pavān hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavān hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf<sub>2</sub> pref. *pavān*; U<sub>2</sub> om. 7 Mf<sub>2</sub>, D om. 8 Mf<sub>2</sub> om.; U<sub>3</sub> adds *i tak*. 9 U<sub>3</sub>, D add *xvā ē t*. 10 U<sub>1</sub> *daham* and explains it in Pers. by *nēk*. 11 Mf<sub>2</sub> adds *i* and om. *zak Ātaš . . . Ātaš min*; D adds *i*. 12 MSS. have *Ātahš*. 13 U<sub>3</sub> om. 14 Mf<sub>1</sub>, M<sub>1</sub> om. 15 M<sub>3</sub> *yatbīnūnēt*. 16 U<sub>3</sub> *anj rāmišnih xvā ē t*; A adds *č* after *an*. 17 D, K add *i*. 18 MSS. have *Ātahš*; U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ōhrmazd*. 19 MSS. °vistin; Mf<sub>2</sub> *aš-aš harvispīn*. 20 Mf<sub>1</sub> *kāmāk*; U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *aēγ-aš apāyet*. 21 Mf<sub>1</sub> om.; Mf<sub>2</sub> *Ātahš ōhrmazd aēγ-aš apāyet*; U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om. 22 Mf<sub>2</sub> om. *ih*; U<sub>3</sub> *huvārišnih*; D, M<sub>1</sub> pref. *mavan*. 23 Mf<sub>1</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 24 Mf<sub>2</sub> gives *Spitāmān Zaratušī* for the remaining part of the sentence; Mr<sub>1</sub> om. 25 Mf<sub>1</sub> adds *ih*; U<sub>3</sub> adds *i*; Mr<sub>1</sub> om. *a*. 26 M<sub>1</sub> om. *barā . . . denā*. 27 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *nāmēāšnik*. 28 Mf<sub>1</sub> adds *bēn*. 29 M<sub>3</sub> om. 30 Mf<sub>1</sub>, L<sub>12</sub> om.; Mf<sub>2</sub> om. the gloss. 31 U<sub>1</sub>, D, K *mavan*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *denā*; U<sub>3</sub> adds *mā*; M<sub>1</sub> adds *mavan*; Mf<sub>1</sub>, L<sub>12</sub>, M<sub>3</sub> om. 32 Mf<sub>1</sub>, L<sub>12</sub> om.; U<sub>2</sub>, Mr<sub>1</sub> *madam*; U<sub>3</sub>, M<sub>3</sub> add *i*; M<sub>2</sub>, Mr<sub>2</sub> *madam i*. 33 Mf<sub>1</sub>, L<sub>12</sub> om.; U<sub>1</sub>, M<sub>1</sub> *yehabūntan*; M<sub>3</sub> adds *denā*. 34 So in U<sub>2</sub>, 3, M<sub>2</sub>, Mr<sub>2</sub>. 35 U<sub>2</sub> *barših*. 36 So U<sub>3</sub>, A, Mr<sub>1</sub>; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *denā*; M<sub>1</sub> adds *mavan*; rest om. 37 M<sub>1</sub> *gūmbad*. 38 Mf<sub>1</sub>, K, L<sub>12</sub> om. 39 So U<sub>2</sub>, 3, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2; rest om. 40 Mf<sub>1</sub> adds *ih*. 41 M<sub>1</sub> om. *ih*. 42 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub>, M<sub>3</sub> om.; U<sub>3</sub>, A, Mr<sub>1</sub> *hanā*; M<sub>1</sub> *hanā mavan*. 43 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>3</sub> om. 44 U<sub>1</sub>, D *Spitāmān*. 45 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub> om.; MSS. have *Zaratuhšt*.

## 5. 14

1 Mf<sub>2</sub> *zak i*. 2 Mf<sub>2</sub> °vispīn; rest °vistin. 3 U<sub>3</sub> *gabrā*; D, M<sub>1</sub> om. 4 Mf<sub>2</sub> *martumān*; D repeats *a*. 5 MSS. have *Ātahš*. 6 Mf<sub>1</sub> *ō*; U<sub>1</sub>, D, K, L<sub>12</sub> om.; U<sub>3</sub>, M<sub>1</sub> *madam*. 7 Only in M<sub>3</sub>, Mr<sub>1</sub>, 2. 8 U<sub>1</sub>, A, Mr<sub>1</sub> *nikirēt*. 9 U<sub>3</sub>, D, M<sub>3</sub> give this gloss. 10 U<sub>3</sub>, M<sub>3</sub> pref. *mavan*. 11 MSS. *Ātahš*. 12 M<sub>3</sub> om. 13 U<sub>3</sub>, D, M<sub>2</sub> *sātūnēt*. 14 M<sub>2</sub> *nikirēt*. 15 D *yātyūnti*. 16 U<sub>3</sub> om. *w*; D, M<sub>3</sub> *i ašt* for *ayōw lā*. 17 D *čigōn*; M<sub>2</sub>, Mr<sub>2</sub> add *mā aēγ*. 18 Mf<sub>1</sub> *mā* but *madam* above the line; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *aēγ madam*; D *mavan*; A, Mr<sub>1</sub> add *ae madam*; M<sub>3</sub> *madam*. 19 Mf<sub>1</sub> *hamsāk*; Mf<sub>2</sub> om.; U<sub>1</sub>, 3, K, L<sub>12</sub> *hamāe*; M<sub>1</sub> *hanyā*; U<sub>2</sub>, D, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *hamrāk*. 20 Mf<sub>1</sub>, K, L<sub>12</sub> add *valā i*; Mf<sub>2</sub>

om.; U<sub>1</sub>, <sub>3</sub> add *valā*; D *sak valā*; M<sub>3</sub> adds *lā*. 21 Mf<sub>1</sub>, K *hamsāk*; Mf<sub>2</sub> om.; U<sub>3</sub> *hamxā*; M<sub>1</sub> *hamyā*; rest *hamxāk*. 22 Mf<sub>2</sub> om.; U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *barāt*; A, Mr<sub>1</sub> *burt*; M<sub>1</sub> °rūd. 23 Mf<sub>1</sub> pref. *aēγ*; M<sub>1</sub> *hamčīgōn min sak for dōst ō dōst*; M<sub>3</sub> adds *barāt*. 24 Mf<sub>2</sub> *val valā*. 25 Mf<sub>2</sub> adds *yedrūnāt*. 26 M<sub>1</sub> *raftārān*. 27 Mf<sub>2</sub>, M<sub>1</sub> add *ān*; Mr<sub>1</sub>, <sub>2</sub> *anšūtār*. 28 Mf<sub>2</sub> om. the rest; M<sub>1</sub> *sak*. 29 Mf<sub>1</sub> *valā-č*; Mf<sub>2</sub> *val sak*. 30 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, M<sub>1</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *raftār Ātaš*. 31 U<sub>2</sub> *armastāt*; U<sub>3</sub> *armasūt aīt* and adds *čīgōn mavan Ātaš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>; rest om. 33 Mf<sub>2</sub> om. the rest; U<sub>3</sub> pref. *min*; M<sub>1</sub> *u*. 34 M<sub>1</sub> adds *č*. 35 D gives on the margin *az dīgar kitāb* in Pers. and adds *čīgōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčīgōn Ātaš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M<sub>1</sub> °lūd; M<sub>3</sub> adds on the margin *čīgōn mavan Ātaš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Ātaš*; A om. *Ātaš . . . yemalelūnēt*. 37 M<sub>1</sub> *u*. 38 M<sub>1</sub> °lūd. 39 U<sub>3</sub> pref. *aēγ*; D *tan*; M<sub>1</sub> *aēγ tan i*. 40 U<sub>1</sub> *armēsāt*.

## 5. 15

1 A adds *i*. 2 Mf<sub>2</sub>, M<sub>1</sub> om.; U<sub>3</sub> *madam*. 3 D, A *burt*. 4 Mf<sub>1</sub> adds *i*; U<sub>1</sub> *asm*; U<sub>3</sub> pref. *frāč*. 5 Mf<sub>1</sub> *frāč yedrūnyēn*; Mf<sub>2</sub>, M<sub>1</sub> *frāč yedrūd*; U<sub>1</sub> °rūd; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *frāč yedrūnēt*; U<sub>3</sub> °rūnyēn; D adds *aēγ kolā aēš mavan min ahrākīh ēsm ēsm madam Ātaš hanxetūnt*. 6 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub> om. 7 M<sub>1</sub> om. 8 Mf<sub>2</sub>, U<sub>3</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 9 U<sub>3</sub>, D, M<sub>3</sub> add *aēγ kolā aēš mavan Barsam min ahrākīh bastak Ātaš rā yezbexūd*; M<sub>1</sub> *vistard*. 10 Only U<sub>3</sub>, D, M<sub>1</sub>. 11 Mf<sub>2</sub> adds *č*. 12 Mf<sub>1</sub>, U<sub>3</sub> om. 13 U<sub>3</sub> adds *aēγ urvar hubōi madam ō Ātaš yezbexūd urvar i hadanpāk*; D adds *aēγ urvar i hubōi hanxetūnt i yezbexūd*; M<sub>3</sub> adds *aēγ kolā aēš mavan Barsam min ahrākīh bastak Ātaš rā yezbexūd u urvar hadanpāk aēγ urvar aēγ urvar hu bōi madam hanxetūnt yezbexūd*. 14 Mf<sub>2</sub> adds *i valā*; U<sub>1</sub>, <sub>3</sub>, K add *i*; D has *Ātaš Ōhrmazd berā ēton madam sak i ō gabrā āxar āfrīn vabidūnt aēγ kolā mavan ēton yezbexūnēt āxar madam valā Ātaš i Ōhrmazd āfrīn kūnēt for sak āxar . . . i Ōhrmazd*. 15 M<sub>1</sub> *valā*. 16 So Mf<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub>; rest *āfrīnēt*. 17 Only in U<sub>1</sub>, A, M<sub>3</sub>, Mr<sub>1</sub>. 18 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *valā*; K om.; A, Mr<sub>1</sub> *mavan ō*. 19 U<sub>2</sub> °nūtā; M<sub>1</sub> °nūd *yehvūnāt*. 20 Mf<sub>2</sub> *mavan valā*; M<sub>3</sub> pref. *mavan valā*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, D, A, M<sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *abišt*; M<sub>1</sub> *abiš*. 22 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 23 U<sub>3</sub>, D, M<sub>3</sub> add *yehvūnāt*.

## 5. 16

1 U<sub>3</sub> pref. *lālā*; D *lālā*; M<sub>3</sub> pref. *lāl*. 2 Mf<sub>1</sub> *ō*; Mf<sub>2</sub> *val*; M<sub>1</sub> *valā*. 3 Mf<sub>1</sub>, <sub>2</sub>, U<sub>2</sub>, M<sub>1</sub> om. 4 Mf<sub>2</sub> *yehantūnāt*; U<sub>3</sub> *yehvūnāt*. 5 Mf<sub>1</sub>, M<sub>1</sub> om. 6 U<sub>3</sub> adds *tōxm aēγ*. 7 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>3</sub> om. the gloss. 8 Mf<sub>1</sub>, D pref. *u*. 9 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>1</sub>, <sub>2</sub> om. 10 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, M<sub>1</sub>, Mr<sub>1</sub> om. 11 D om. *ih*; K *barišnīh*. 12 Mf<sub>1</sub>, <sub>2</sub> *gabrā*; D om.; M<sub>1</sub> *aēγ gabrā*. 13 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, M<sub>1</sub> om. 14 U<sub>3</sub> adds *ae ramak gōspandān u anšūtān kabed yehvūnāt*; D om. and gives *aēγ ramak tōrādān u gōspandān u kabed gabrādān gušn bēn būā u dūtak lak awzūn yehvūnāt ae berā i gušn*; M<sub>3</sub> adds *aēγ ramak anšūtān u gōspandān kabed*

yehvūnāt; A, Mr<sub>1</sub>, <sub>2</sub> gušnān. 15 Mf<sub>1</sub> pref. u; Mf<sub>2</sub> om. madam . . . rāst yehvūnāt; U<sub>3</sub> pref. lālā. 16 So Mf<sub>1</sub>; rest valā; A valā i. 17 U<sub>1</sub>, <sub>2</sub>, K, L<sub>12</sub>, M<sub>3</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add i; A om. 18 A om. 19 A om. 20 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub>, A, M<sub>3</sub> om. 21 Mf<sub>1</sub>, U<sub>1</sub>, K, add i. 22 U<sub>3</sub> om. 23 Mf<sub>1</sub> adds i; U<sub>2</sub>, A, Mr<sub>1</sub>, <sub>2</sub> apāyet. 24 A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> om. 25 M<sub>1</sub> om. 26 Only D gives this sentence. 27 U<sub>3</sub> pref. pavan; K gives the remaining part of the paragraph at the end of the Nyایش; M<sub>1</sub> pavan zak hurvārmānīh. 28 Mf<sub>2</sub> xaiyā; M<sub>1</sub> xayā. 29 Mf<sub>2</sub> sīvad; U<sub>3</sub> pavan rāmišn sīvēt; A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> sīv a č; M<sub>3</sub> sīv pavan rāmišn sīvē. 30 Mf<sub>2</sub> i. 31 Mf<sub>2</sub>, K add i. 32 Mf<sub>1</sub>, M<sub>2</sub>, Mr<sub>2</sub> add i; Mf<sub>2</sub> šap. 33 U<sub>3</sub> sīvēt. 34 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give pavan rāmišn sīve; D has aēγ min Dēr Xvatā vad dēr sīvē; M<sub>1</sub> aēγ vad zak zamān ham ēton sīvē yehvūnd. 35 A adds ih. 36 Mf<sub>2</sub>, U<sub>3</sub> om.; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. u; A u. 37 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub> aēvīk; U<sub>3</sub> atūkīk; A, Mr<sub>1</sub> adūdūk. 38 Mf<sub>2</sub>, K, M<sub>3</sub> sīv; U<sub>3</sub> sīvēt. 39 D, M<sub>1</sub> pref. ēton. 40 M<sub>1</sub> om. 41 So in Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub>. 42 MSS. have Ātahš. 43 Mf<sub>1</sub> adds i. 44 Mf<sub>2</sub> adds avīzak i ān i; U<sub>2</sub>, M<sub>2</sub> add a v i k u sak i; A, Mr<sub>1</sub>, <sub>2</sub> add az-aš u sak. 45 Mf<sub>2</sub>, M<sub>1</sub> °dūnd; D adds vad zak lēlayā mavan lak sīvē vad zak zamān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton sīvandak yehvūnīh ēton denā Ātahš āfrīn bāstān γal vabidūnyēn. 46 Mf<sub>2</sub>, U<sub>1</sub>, D sak i; A sak. 47 A, M<sub>3</sub> add i. 48 Mf<sub>2</sub> ēsam yedrūnēt; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °rūnēt; U<sub>3</sub> pref. madam. 49 Mf<sub>2</sub> om.; U<sub>1</sub> asm. 50 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub> om. 51 Mf<sub>2</sub>, U<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 52 U<sub>1</sub> nikirītak; D nikirītak. 53 Mf<sub>1</sub> adds dušārm; Mf<sub>2</sub> pref. pavan; U<sub>1</sub>, D pref. dušārm i; U<sub>3</sub> pref. min; M<sub>2</sub> adds i. 54 U<sub>3</sub> pref. dušārm min ahrākīh; K, L<sub>12</sub> pref. dušārm i ahrākīh; M<sub>1</sub>, <sub>3</sub> pref. dušārm rā ahrākīh. 55 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, M<sub>3</sub> i. 56 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, M<sub>1</sub>, <sub>3</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add i. 57 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub> om. 58 L<sub>12</sub> om. 59 So Mf<sub>1</sub>, D; Mf<sub>2</sub>, Mr<sub>1</sub> u. 60 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> add i. 61 Mf<sub>1</sub> adds i; K, L<sub>12</sub> om. 62 MSS. yōšdāsr. 63 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add pavan. 64 K pāk yehvūnēt.

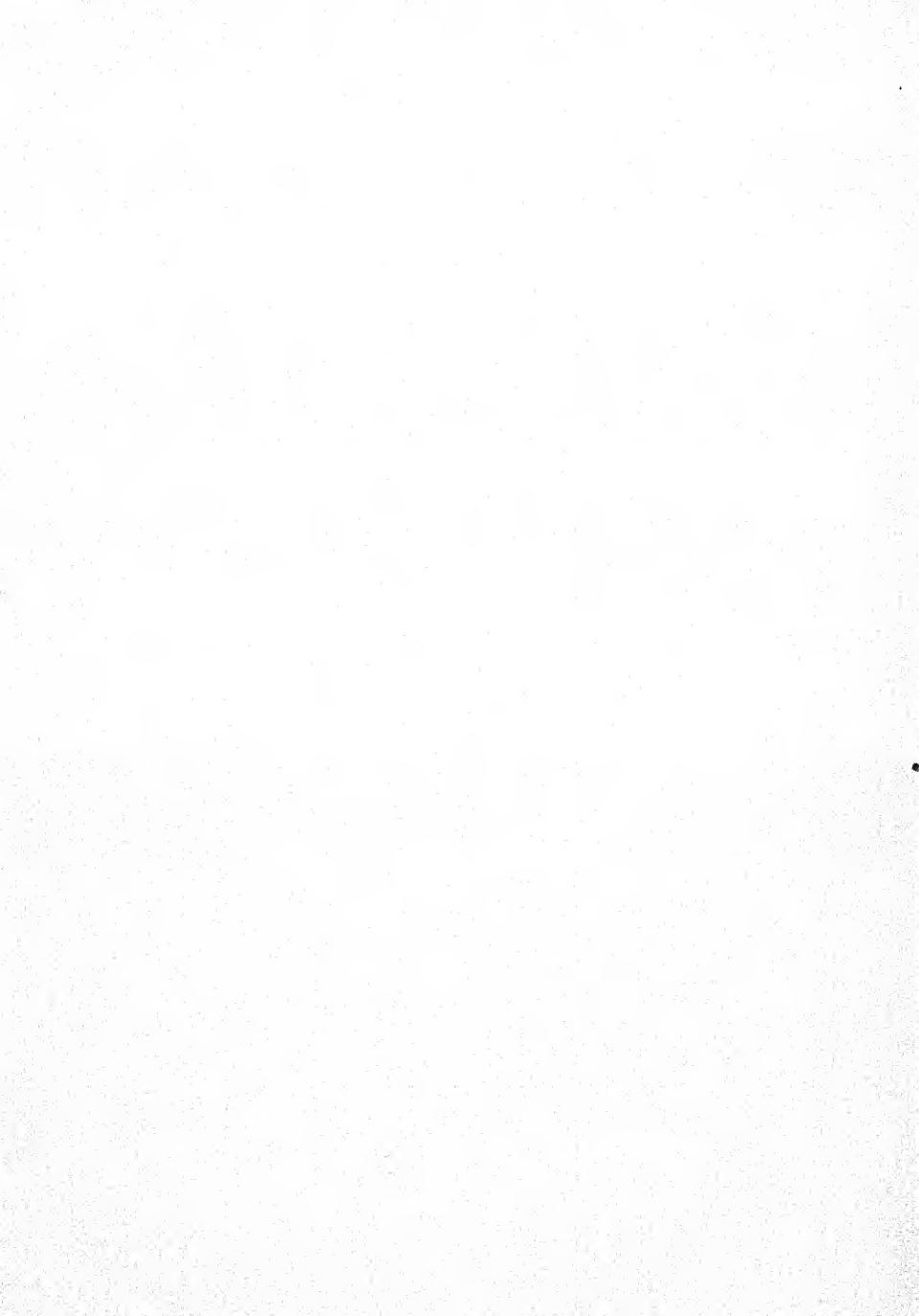
## 5. 17

1 Mf<sub>2</sub>, L<sub>12</sub> om. the paragraph. 2 U<sub>1</sub>, A ān. 3 U<sub>1</sub>, M<sub>1</sub> om. 4 All except M<sub>2</sub> have Ātahš. 5 U<sub>3</sub> has i Ōhrmazd dēšōmand u tuvānāk ait for dēšōmand Ōhrmazd; D, K, A, M<sub>1</sub> i Ōhrmazd dēšōmand for dēšōmand Ōhrmazd; M<sub>3</sub> i dēšōmand u tuvānāk ait. 6 U<sub>1</sub> om. 7 K om.; A adds i. 8 U<sub>3</sub> adds anšūtān rā; K, M<sub>1</sub> om.; M<sub>3</sub> adds anšūtān. 9 U<sub>3</sub>, M<sub>2</sub> add ait. 10 M<sub>2</sub> aēγ. 11 U<sub>2</sub>, M<sub>2</sub> om. i. 12 M<sub>3</sub> adds i. 13 U<sub>3</sub>, M<sub>3</sub> add yehvūnēt. 14 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> u; K, A, M<sub>3</sub> om.; M<sub>1</sub> mavan. 15 U<sub>3</sub> om. 16 U<sub>3</sub> adds ih. 17 M<sub>3</sub> adds i. 18 D adds ēton Ātahš i lak Ōhrmazd dēšōmand u tuvānāk ait mavan bēn martumān ahrākīh min valā i xvarsand ait; K adds ēton lak Ātahš bulandtar ait ae Ōhrmazd u sak pavan ahravīh xvarsand ait aēγ valā xvarsandīh sak zamān čīgōn mavan kār ahrākīh kabed yehvūnd sardār var aēγ Vakišt lenā sardār ait; M<sub>1</sub> °mūd. 19 D gives this gloss. 20 D, M<sub>1</sub> om. 21 D u; M<sub>1</sub> om. 22 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> om. n. 23 MSS. have Ātahš. 24 Mf<sub>1</sub>, M<sub>2</sub> pref. u. 25 U<sub>3</sub>, D, M<sub>3</sub> add kabed tēš u amōvand ait denā Ātahš u kolā aēš mavan ayāwārīh Ātahš vabidūnēt Ātahš madam valā qvar rāmišnīh pētākēnēt; K adds kabed tēšōmand u kabed amōvand valā Ātahš u valā yehavīmūnēt andar ayāwārīh ait aēγ bēn ayāwārīh yehabūndak kām ait u pētāk rāmišnīh yehabūnd. 26 Only U<sub>3</sub>, D give the gloss. 27 U<sub>3</sub>, M<sub>3</sub> kartan denā; D pref. kartan. 28 U<sub>3</sub>, M<sub>3</sub> dāstan. 29 U<sub>3</sub> sak i Ōhrmazd sak

for *Ōhrmazd zak i*. 30  $U_1$  *ān*. 31  $Mi_1$ ,  $U_1$ ,  $M_1$  om. 32  $Mi_1$  adds *ih*;  $M_1$  adds *ān*. 33  $U_1$ , D, A,  $M_2$ ,  $z$ ,  $Mr_1$  *xvāyišnāh*;  $U_2$  *xvāyišn*. 34 K om. *ēt*; A one stroke less. 35 K adds *ēton ae Ōhrmazd zak āzār yehbūndak aīt levatā valā xvāhiš kēn vabidūn*. 36 Only  $U_3$ , D,  $M_2$  give this gloss. 37 MSS. have *xvāyišnāh*. 3 D om. 39 MSS. *Ātakš*. 40  $M_3$  adds *i*.



## NOTES



## NOTES

### I. KHURSHED NYAISH

1 Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayagan, §§ 153-157 (Bombay, 1885).

#### I. O

1 The portion beginning from *stāem*, 'I praise,' to *bēzavāl bāšat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *mazlūq*, *alrask*, *qādir*, *qavī*, *qadīm*, 'ādil. 2 The manuscripts have *alazak* instead of *alrask* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of *M<sub>a</sub>*, which has *hamēšak*, 'perpetual.' The word *alrask* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *rask* being a noun meaning 'daily bread.' *U<sub>1</sub>* gives in a marginal gloss in Gujarati *alajakno arath Śaṣkarut madhe aniḥ [aniś?] lakhī che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūzi*, 'daily bread,' which follows the Ar. *alrask* and has the same meaning, might have led him to conjecture a different word from *alrask*. We find in the manuscript *U<sub>1</sub>* *alrask* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghanī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'! It is worth noticing that the Ar. word *rask* and the Pers. *rūzi* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. <sup>8</sup>I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [ . . . ], e. g. in paragraph 6, they indicate that the particular text in question is missing.

# I. I

<sup>1</sup>For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Āfringān-i Dahmān and Āfrin-i Khšathryān rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. <sup>2</sup>Neryosangh renders Av. *ōrīšēit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U<sub>1</sub> says in a marginal note in Guj., that it is incorrect to translate Av. *ōrīšēit* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perāma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' <sup>3</sup>According to the marginal glosses in Pers. in Mr.<sub>1</sub>, <sup>2</sup>'other creatures' refer to *Firistagān*, 'Angels.' <sup>4</sup>In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmik*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *aršaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darasa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barəzah-*, Ys. 59. 7 (Sp.); *hvarə.raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahišn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošišn*, 'of one accord,' since the Av. word *hazaoša-* and *zaoša-* are always rendered into Phl. by *hamdošišn*, *došišn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṃghaṭita-*, *saṃhita-*, *nirīkṣana-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošišn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekinā cāhānār*, 'wishers of good.' <sup>5</sup>The demonstrative pron. *aētaf*, which stands as the subject to the verb *jīhāt* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaša*, 'here.' The words *Ahurəm Mazdām*, *Aməšā Spəntā* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. <sup>6</sup>I have changed the reading *jāhāt* given by Geldner in his *Avesta*, 2. p. 37. *Stuttgart*, 1889. to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. <sup>7</sup>Regarding the rendering of the cardinal Av. word *Fravaši-*, into Skt. by *vṛddhi-*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. <sup>8</sup>*Ibid.*, p. 259, note 4. <sup>9</sup>To explain Av. *Vayam*, *M<sub>1</sub>* gives the following interlinear gloss in Pers. *Vay ya'nī parandah*, 'Vay means bird.' When Av. *Vayu-*, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *uparō-kairyā-*, Phl. *aparkār*, Ner. renders it by *pakšin-*, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sirōzah 1. 21.

## I. 4

<sup>1</sup>With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātqm Zaraduštro tanvasčit x'akiyā uštanam dadāiti*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

## I. 5

<sup>1</sup>This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nāmō abyō dōiḍrābyō*. Three of the manuscripts, *U<sub>1</sub>*, *F<sub>2</sub>*, *B*, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. <sup>2</sup>The Phl. and Pers. versions use transcriptions for Av. *vouru.gaoyaoti-*, 'wide pastures.' Ner. renders the epithet by *nivāsīḍranyah-*, 'forest-residing.' We would expect our Skt. translator to use *gavyūti-*, which is the proper equivalent of the Av. *gaoyaoti-*. For a discussion of these words occurring in both Av. and Skt. see Fischel and Geldner, *Vedische Studien*, 2. pp. 287-292. *Stuttgart*, 1892. The Guj. version renders it by *jangalmā pāsbānī karnār*, 'protector in the forest.' *M<sub>1</sub>* gives in an interlinear gloss in Pers. *pāsbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. <sup>3</sup>Av. *abyō dōiḍrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *abyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp-*, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyō*. In Ys. 10. 22, 17. 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Arədvīsūra-*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōiθrābyō*, to mean 'waters of Ardisur.' This is actually the case with the Guj. version, which renders these two words by *pānīnā caśmā*, 'spring of water,' and explains them as referring to Ardisur. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duš.dōiθra-* Yt. 3. 8, 11, 15; *spiti.dōiθra-* Vd. 7. 24; *verazi.dōiθra-* Ys. 26. 7 (Sp.); *vouru.dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *sairi.dōiθra-* Ys. 56. 8. 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardisur presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmānik Vijār*, 1. 56. Bombay, 1887, which gives Phl. *mavan visp dām i šapīr hučašmihā nikirēt čašm i valā čašm i Xvaršēt aūt*, Paz. *ke visp dām i vahēt hučašmihā nigarēt čašm i ōi čašm i Xvaršēt hast*, Skt. *yah samagrām syṣṭim uttamām sulocanatayā nirikṣte locanam asya locanam yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqidiyāi*, which is the pres. ptcpl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqidiyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the



usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81. 3.) <sup>6</sup>In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. <sup>7</sup>The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēsē*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

## I. 6

<sup>1</sup>Av. *ṣayāurvah-*, 'awake,' is vaguely transcribed into Phl. by *jikār*, *jūgār*, *jigār*, *jīgār*, *jīgārā*, *jīgār būzā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *baliṣṭhabhujah-*, and by *bhujabalavant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus M<sub>1</sub> correctly explains it by Pers. *bēdār*, 'awake'; M<sub>2</sub> has *āškār*, 'manifest.' U<sub>3</sub>, D, L<sub>12</sub> have *hūšyār*, 'cautious'; Mr<sub>2</sub> gives *ṣāhib qūwat*, 'lord of vigor.'

## I. 7

<sup>1</sup>Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādadhāt*.

## I. 8

<sup>1</sup>Av. *Tiṣṭrayaēnyō*, 'the ones belonging to Tishtar,' is freely rendered in all the versions as referring to the rains, Tishtar being the rain star. <sup>2</sup>Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *xvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aeōō Pantā yō Ašahe vispe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rostam 6; the Vedic *Panthā R̥tasya*, 'the Path of Holy Law,' R̥g-Veda 1. 136; the common ariyo *aṭṭhangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. <sup>3</sup>It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

## I. II

<sup>1</sup>Geldner omits this sentence.

## I. 12

<sup>1</sup>This is translated literally, as *yaoždābram* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

## I. 13

<sup>1</sup>My translation here is guided by the tradition; otherwise *paiti.štā-* and *paiti-drā-* would mean 'repulse and resist.'

## I. 15

<sup>1</sup>Av. *yazāi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. <sup>2</sup>The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. <sup>3</sup>The reading of Phl. *huniṣām* (a transcribed form of Av. *huniṣtām*) is doubtful. The manuscripts U<sub>1</sub>, Mr<sub>2</sub> explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. <sup>4</sup>Av. *haxōdra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamxāk*, *mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dūstī*, *doštī*, 'friendship,' but have *dūst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitram ca . . . yam asti mitrebhyah parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, 1, note 90, Bombay, 1906.

## I. 16

<sup>1</sup>Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. <sup>2</sup>Av. *zaōdra-*, Phl. *sōhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *sāvar*-, Phl. *sōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *sūr*, Guj. *jor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *saōdra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, I, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *saōdra*-, 'oblation,' and *sāvar*-, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *sāvar*-, Phl. *sōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

## I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura*-, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin*-.

## 2. MIHR NYAISH

### 2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *dāa* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispəmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispəmāi auuḥe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamūm Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vispəm māt auuḥe*, *vispa Māuḥe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māt*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māuḥe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

## 2. 15

<sup>1</sup> Av. *pairi-ṣasāi-* in the 1st person is rendered into Phl. by *barā yehamtūnāt*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. <sup>2</sup> Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārikh*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

## 3. MAH NYAISH

## 3. 6

<sup>1</sup> The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

## 3. 7

<sup>1</sup> I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. <sup>2</sup> The etymology of this word is quite uncertain. Can it be that the *n* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *saramyāvant-* which has long *ā*.

## 3. 10

<sup>1</sup> Can it be *xvādra-*, 'comfort,' and *nas-*, 'to copulate'? <sup>2</sup> *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

## 4. ABAN NYAISH

## 4. 2

<sup>1</sup> Ethical dative as in Latin and Greek.

## 4. 8

<sup>1</sup> This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srāvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F<sub>1</sub>, E<sub>1</sub>, Mb<sub>1</sub>, L<sub>11</sub>, <sub>22</sub> and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusrwat* (*Bhāṭṭikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh*. 1. 45, note 1.

## 5. ATASH NYAISH

### 5. 1

1 So following the tradition.

### 5. 2

1 Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

### 5. 3

1 Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. 2 'as also,' lit. 'and what [are] the obedience and power.'

### 5. 6

1 I have taken *xšadrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apqm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

### 5. 9

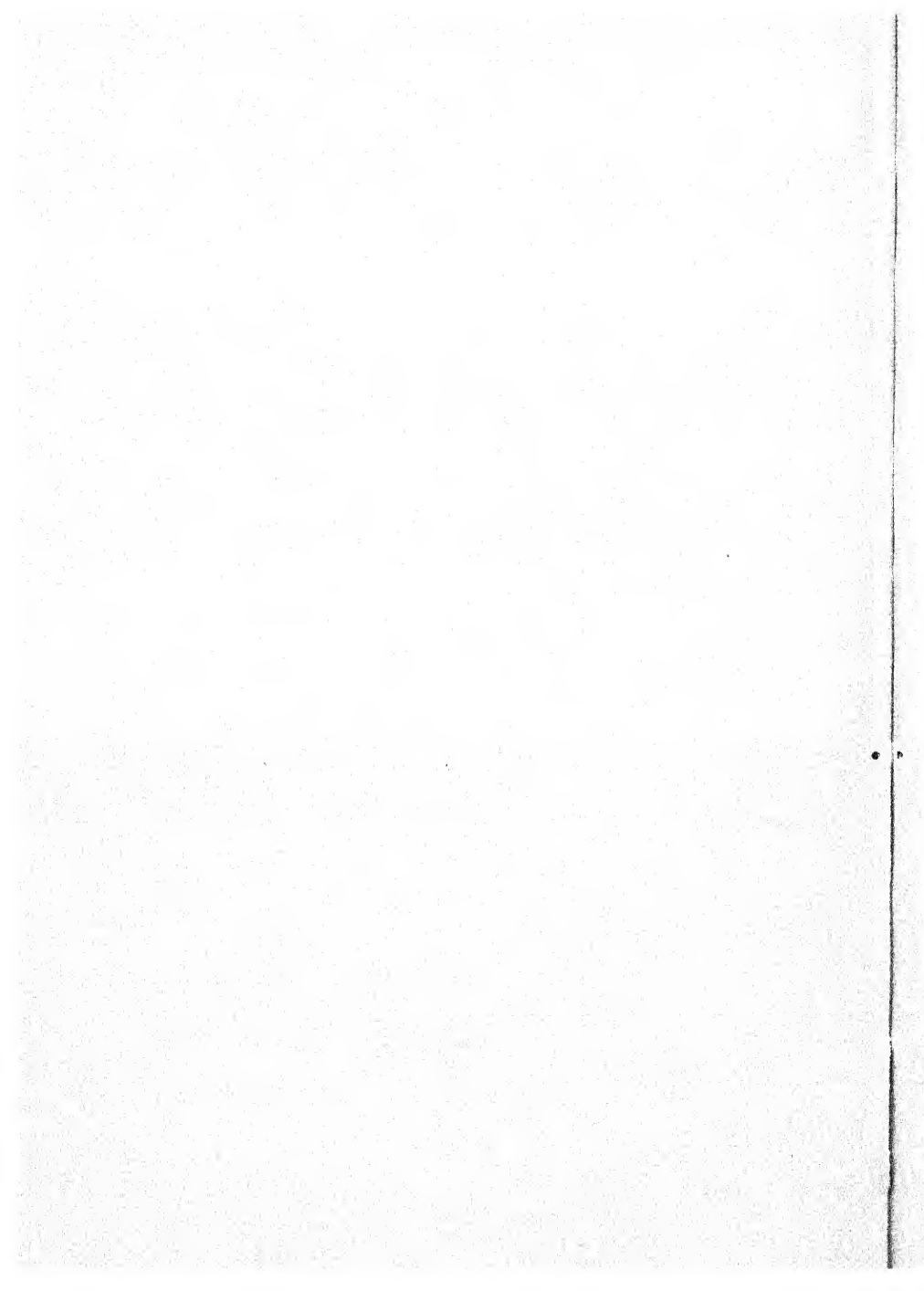
1 For the form see Bartholomae, *GlPh*. 1. 263. 2.

### 5. 11

1 Lit. 'with upraised leg.' 2 Geldner om. this line.

### 5. 14

1 Geldner om. the line. 2 I have taken *hantəm* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.





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